Parents and Children in Search of "the Good"

Cécile Pilpel

PARENTS who are in harmony with established religious creeds have no conscious religious problem in relation to their children. Their only problems are the minor social and disciplinary ones connected with getting the child to conform (go to Sunday school, sit through sermons, and so on). These are questions of management and, as such, are not our present concern.

There are certain other parents whose apparent religious problem with their child is really also one of social adjustment. Thus, for instance, when a certain little eight-year-old urged his parents to join a church and permit him to go to Sunday school, his request was easily traced to the fact that the community in which they lived was a church-going one and he felt socially ostracized through not belonging. Important as this sort of problem is, our immediate interest is with those parents who are fundamentally troubled about the religious education of their children.

What are the reasons for their concern, and what are some of the specific problems with which they are confronted? By analyzing these questions, we shall have paved the way for a consideration of the child himself in relation to those deeper-lying emotional attitudes, impulses, and gropings which constitute the basis of his religious needs. From these two points of view, we may hope to gain some insight into what these needs really are and how they can best be met.

There are several reasons for the current acuteness of parental concern with the religious education of children. Science and material prosperity have both failed us in our search for happiness. Though science seemed not so long ago to have given us the assurance that we could have all our wants satisfied and our questions answered by pressing a button, there has been a very slow but steady disillusionment on this score. We are now increasingly impressed with the terrifying neutrality of science as a tool, and with its utter indifference to the ends for which it is used. We have also been through a period when our material wants were rather easily satisfied and in which struggle for advancement and "success" and the hectic search for pleasure and excitement obscured, for the time being, our deeper inner needs. The aftermath of acute depression, with its shattering of material security, has possibly helped to create again a more widespread concern with the spiritual and religious needs and education of our children. Our changing attitude recalls the cynical old couplet:

"When the devil was sick, the devil a monk would be;
When the devil was well, the devil a monk was he!"

Be that as it may, the parents who now voice their concern are entitled to a thoughtful consideration of their problem. Such parents can perhaps be divided into three main groups—those who are in conflict with themselves, who have religious doubts (for instance as to the relation between religion and science), but who still feel that religion is important; those who are quite certain that they themselves are "free," but who want to be sure not to impose even their freedom on the child and therefore encourage him to "sample" many religions; and finally those who are themselves groping rather blindly and who wonder what they can give their children when they themselves have no real convictions, either for or against religion.

Those parents who are inclined to think that religion and science are mutually exclusive, who are seriously concerned with this problem and earnest in their search for its solution, do at least give the child the feeling that the matter is of importance to them. They thus encourage the child's own feeling that the question has meaning and value, and stimulate his interest in both religion and science.

The "free" parent who wants the child to make a "free" choice among religions by "sampling" many varieties seems, at first sight, both intelligent and sensible. A little consideration of the practical consequences of such an attitude will show, however, that "to do nothing is also to do something," and that it is really quite impossible to leave the child "free." If we do not take the child to church or Sunday school perhaps some relative, or friend, or playmate will. So far so good. The child is getting experience, in a superficial way at least, with various religions. But what these experiences prove to the child probably has very little to do with religion.

Unspoken Attitudes

In the first place, it is highly unpsychological to expect a child to reach any sound conclusions by this laissez-faire "sampling" method. Being a child, and an unguided one, he is more likely to be influenced by outward manifestations of either pomp or austerity than by fundamental religious values. Again, his personal attitude toward the person who is taking him to church may impress him far more strongly than the church itself. Thus affection may lead him to accept this friend's religion, at least for the time being, irrespective of its essential elements. Still more important is the child's natural feeling under the circumstances, that his parents are not showing, in connection with religion, the interest they usually manifest in his activities. Any child senses his parents' attitude toward things they consider important. He knows, for instance, how much they are concerned about his schooling. He finds them voluble in regard to economic and political questions; he realizes that they take a definite stand and often participate in movements which further such convictions. By a contrasting lack of emphasis on religion they are stacking the cards against it just as truly as though they said in so many words that it was of no importance to them. The child naturally tends to adopt the implied valuations as well as the expressed ideas of his parents. Their indifference is so damning that the child has not, after all, been left "free" to make his own choice.

We come now to those parents who themselves have no real convictions one way or the other about religion, but who do have a dim sense that "there's more in Heaven and earth, Horatio, than is dreamed of in your philosophy." Such parents may be troubled by their own spiritual lack and feel a desire that their children's lives should be richer than their own. But this enrichment is possible only if the parents are sensitive enough to recognize and nurture the child's spontaneous expression of interest in the "intangibles."

Possibly the potentiality for religious emotion is present in every human being, but its amount probably ranges from mere rudimentary gropings to real insight and fervor. Parents are always watching for indications of special capacities in their children. If a child seems, for instance, to have a special aptitude for music or art, every effort is made to develop it. These capacities are acknowledged as worth while and as bringing both satisfaction and credit. Many a child probably has gifts in the religious field; but the parent is often so far removed from concern with this kind of gift that he fails to recognize it, especially since for him it has no particular prestige. This gift is therefore neglected, and probably many a child's natural feeling for the things of the spirit goes unheeded in the tangle and jangle of the immediate and concrete.

Following the Child's Own Lead

This thought brings us to the consideration of the child himself in relation to his religious needs. A true speculative interest in that which is beyond the known does exist in childhood and is worthy of interest and development, just as is a specific interest in medicine or aviation (regardless of the possible psychological implications). Such interests stimulate endeavor toward purposeful thought and accomplish the work of the world, whatever their basic significance may be.

Children offer us endless opportunity through their comments and questions for directing their thinking and feeling. We can take their literal statements and use them as stepping stones toward a vision of something far bigger than the view of life which their questions or comments seem to imply. We can cultivate an appreciation of the spiritual.

Strangely enough, we react to children's questions about God, life, and death as we do to their questions about sex—with a feverish haste to answer and get them over with. We are on insecure ground emotionally because of the fact that we have not been willing to come to grips with the essence of life. But our deep affection for our children and our recognition of their need may be the very things which will stimulate our thinking about the spiritual aspects

of life; and by so much it will enrich our own lives too. The continuous preoccupation of thoughtful parents with the religious education of their children seems to prove that a good deal of their anxiety is due to a feeling, however unformulated, that "where there is no vision, the people perish."

What Children Say—and What They Think

One of the reasons why we tend to treat children's comments on God and religion so lightly is no doubt the fact that they often take such amusing form. Seven-year-old Ted—stretched out in bed, relaxed and at peace with the world, with mother comfortably sitting by—was listening to her reading of "*'Twas the night before Christmas.*" His mother's voice was warm with all her feeling for the holidays, and Ted listened with evident pleasure.

But just as he was dropping off to sleep, he murmured drowsily, "There are people who believe in Santa Claus and God. . . . Aren't they cock-eyed?"

The mother was somewhat taken aback (to put it mildly), but quickly decided to let him go to sleep with this fortified sense of his superiority and to leave for more wakeful moments "those people's" concern with God.

Another little boy, fully awake and seemingly apropos of nothing at all, asked, "What would they do if somebody died at school?" While the mother was pondering for a moment as to the possible implications of the question, he began trying to answer himself, "They would have to throw them out of the window, wouldn't they?"

Still more perplexed, the mother countered, "But why?"

The little boy replied, "Because the school would get all dirty."

"But, but," ejaculated the mother, really disturbed this time, "dead people aren't *dirty!*"

"Oh, yes," said the child, "dead people turn to dust."

All parents can contribute anecdotes about children's astonishing comments on grave events and ideas; but we do not always use the opportunity they present, nor are we sufficiently impressed with the reality of these considerations from the child's point of view. If we were, we would not be endlessly in search of "good" Sunday schools, or on the lookout for people or books to "educate" our children in religion. We would know that religious education, like all education, has its real roots in the home and is nurtured there, and that all good schools and books can do is to help in its cultivation.

The small child's interest in the imponderables is usually fleeting and spasmodic and rarely, perhaps never, urgent. If he feels secure in his parents' affection, his need for God is well satisfied. This fact is well illustrated in the story of Ted, who listened so snugly and smugly to his mother's reading. For a time, his parents represent and embody to such a child everything that is good and wise. Furthermore, when he lives up to their expectations, he himself experiences directly the all-knowing and the all-good, and is flooded with a sense of well-being. Feeling these intimations of good in himself, and seeing them personified in his parents, he naturally personifies God, since he is unable to think in abstract terms.

Parents well know, however, that the time soon comes when they must fall from their pinnacle of omniscience and omnipotence. (The same little boy who listened so blissfully to his mother told his father shortly afterward that "She doesn't know as much as President Roosevelt!")

Toward a Deeper Faith

We are doomed to failure if, as parents, we attempt to replace our concrete selves by an abstract God-concept in the child's imagination. The literal-mindedness of the small child is illustrated by the second little boy's question about dead people in school. We can, however, give the child the feeling in definite, understandable ways that the good permeates life. We can do it by examples from child life and through stories that come down through the ages illustrating the lives of people who, in pain and in joy, have given testimony of their striving toward that "all-good," which does *not* "turn to dust."

Man's concern with man and the everyday affairs of man is not the whole answer to the riddle of life. Unless we can somehow come into the possession of "that peace which passeth understanding," we and our children will inevitably go to our graves still waiting for that answer. We must somehow learn to communicate to our children that something in us which thrills and responds to and makes glorious the beauties of the Universe. Gradually, too, as his insight and strength increase, and as more complex problems present themselves to him, we must discuss with him, as sanely and as thoughtfully as possible, those forces in the Universe that affect us adversely,

and the greater evil of man's own inhumanity to man. These concepts can also come to have religious significance for him. We can show him the heights of heroism to which man, faced by disaster, has sometimes been able to rise. We can make clear to him that our very indignation with people and ourselves when they or we fall short of our best potentialities is proof that man has never completely denied his own drive toward the good which is God, and that "Der Mensch in seinem dunklen Drange ist sich des rechten Weges wohl bewüsst."

If we can kindle and nourish that faith in our children, we shall have given them, and ourselves as well, a truly religious education.

The Beginnings of Religion in Early Childhood

In other kinds of education we have learned to gauge our teaching to the child's needs and capacities; understanding and patience to let the child's own process of maturing set the pace is perhaps even more vital in developing spiritual values.

Sophia Lyon Fahs

THAT children of two and three years of age should begin the habit of nightly prayers and consequently should be told about God, seems to be assumed quite generally in religious homes.

"Ralph's mother tells us how cute her boy is when he prays and Ralph is only three," says one parent. "Grandmother thinks we are negligent in our duty since we have not taught Nancy to pray and she is two and a half," says another. "Granny has already taught my child to say her prayers and she seems to enjoy asking God for all sorts of things. I confess I am worried," is another plea.

If a group of parents of young children are permitted to be vocal, a flood of stories is likely to be told revealing little children's weird queries about God. Some adults will laugh them off while others will be serious in their concern to find some better way through these early difficulties.

"Is God everywhere? Is He in this room? Then open the door and let Him out," says Mary Jane.

"God makes cars run over people, doesn't He?" asks Janet. "He can do anything, can't He? He makes the rain when He wants to."

"You said God was in nice people and nice things, didn't you?" asks Peter. "Well, then He's in ice cream and candy. They're nice. I like them."

"You better watch out," says Jack to his sister after hearing in Sunday school the story of Samuel. "In the middle of the night you may hear a voice boom out. It will be God telling you to do something."

"God can't see me, can He?" says four-year-old John, struggling to form his own picture of God. "God just thinks me. He hasn't any eyes. Mummy, does God have a nose and a mouth, but not eyes?"

"What keeps God from falling down from the sky?"

"I like to play God and go around to all the hospitals, and make sick people well."

Another nursery school child refuses to go into the cloakroom. "The boogy man is there and maybe God is, too."

Many such anecdotes are easily come by. A number of studies have been made of little children's ideas of God. Altogether they furnish an impressive amount of evidence to show that children under five—and even older ones—visualize God in definite physical terms; and, failing to adjust their pictures with adult abstractions, they develop grotesque images, which it is difficult to think of as having any possible useful function in the child's development.

Nevertheless, strange to say, many parents still proceed on the unquestioned assumption that such little children should be told about God and should begin the habit of prayer. It is time that this tradi-

tion is at least examined. In phases of children's care other than their religious nurture—such as diet, sleeping habits, clothing, toys, the teaching of reading, and dealing with behavior problems—young parents are no longer leaning on the past generation of lay opinion for guidance. They boldly tell their grandparents that psychologists and baby doctors and educators say this and that; and there's the end of the matter. The grandparents recognize that the world is changing. When it comes to religious instruction, however, young parents move forward with less assurance. This is to be expected, although deplored, since professional religious leaders are giving a confusing number of admonitions seldom based upon scientifically controlled observation.

Although then we must admit that the study of the problems of the young child's first introduction to religion has lagged, yet there are a few guiding principles which child psychologists quite generally regard as sound, and which, if taken seriously and applied in the field of religious education, would serve as guides toward more intelligent procedures. These findings from child study, however, would be of use only to those who are prepared to regard religion as a natural and integral part of a growing life rather than as a transcendental revelation to be brought from another world into this.

A Fundamental Principle

One only of these major propositions of child psychology shall I consider. It is basic in the philosophy of modern nursery school instruction everywhere, and is assumed by all schools of psychology and psychoanalysis. It would seem superfluous to expand upon it in this magazine, were it not for the fact that the significance of this finding to the development of the little child's religion does not seem to be apparent to any large number of educated people.

This is the finding that the child, before he has completed his first year, has already unconsciously but definitely formed a general picture of his world which with each succeeding month and year becomes more and more set in its colors. Without words or even without logical thinking, he has already made for himelf a pattern for his living in line with his own picture of life. He has set certain goals as worth striving for and has worked out his own ways of attaining those goals. In short, whether for better or for worse, he has become a personality. He has achieved a spiritual quality in his living.

Foundations of Personality

To avoid the psychologist's usual phrasings, let me illustrate. A baby feels gentle arms lift him with poise from his cradle. His back is not strained. His head lies comfortably on a steady support. He feels safe in these early experiences with change. Then, too, his food satisfies him and his visceral emotions are pleasant. His bath relaxes his muscles and the pleasantly warm water soothes him. Again when he is laid down to rest away from the touch of warm fingers, he feels soft garments and a smooth bed against his skin. Even before he can focus his eyes or before his ears can distinguish sounds, he feels himself comfortably placed in a goodly world. If similar experiences are repeated day after day, the baby comes to expect them. He repeats his modes of reacting to them. Adults interpret his relaxed muscles in sleep, his eagerness when feeding, his gurgles, his first smiles. "He is a good baby," they say. If as more months pass, his needs for stable and understanding care are met, the child enters a nursery school with an habitual attitude of eager expectancy. Alert and courageous, he gladly enters a larger world and contributes a spiritual element to the group activities he engages in.

Another child is cared for by an adult who is herself emotionally unstable, who fears she may fall short of her responsibilities, who alternates between petting and neglect. When her child is picked up, he feels the twitching and jerking of her muscles against his own. He is jostled on her knees, or swung across her shoulders as she walks nervously about the room. If, added to these experiences, he finds his mother's milk unsatisfying and is annoyed by abdominal distress, he begins the habit of crying for relief. Never gaining for any length of time the basic sense of security for which he craves, he finds his greatest satisfaction in his sense of power. If such conditions continue, by the time the child is two or three years of age he will have formed what any experienced nursery school teacher will recognize as an anti-social pattern of life which can be changed only by permitting the child, as it were, to begin life over again in a new environment. He must have a chance to be "born again" and to discover for himself a friendly world.

The time once was when adults assumed that children were born with differing types of character. The

psychologists have shown us that moral qualities in life are developed after birth rather than inherited, and that during the preschool period these hidden purposes for living gather such momentum that all further character development is in some measure conditioned by them.

What then is the bearing of this finding of child study upon ways of developing a religious quality in the life of young children? It is simply this, that before even the most conscientious of religious parents thinks of teaching about God or prayer, the child has formed the most important elements in his religion. A child's religion is not something which can simply be added to his life at a given time in the form of beliefs and customs. The emotional rating he has already given himself in relation to the small part of the universe of which he is aware will be the means of coloring any description of Divinity that may be given him—perhaps of distorting or erasing it entirely. Why then should we continue to feel impelled by custom to hurry with the superstructure—attempting to explain to small children ideas too great for their experience—and neglect to consider whether the foundations are stable or made of shifting sand?

Misjudging by Appearances

A QUESTION probably arises at this point: Is not the child who is ill-adjusted sorely in need of the security which a belief in a personal God may give him—even more so than the happy and adventurous child who feels at home in his world? It is on this very point that the findings of the students of child life seem to me to be most challenging.

We are sometimes deceived by the eagerness with which a maladjusted child may lap up religious instruction. A morbid imagination may cling tenaciously to an image of God that satisfies a psychic hunger. A protecting angel may seem a boon to a child who is timid. A child's diligence in daily prayers may signify a morbid feeling of guilt which he seeks to remove through a magic formula. A loving and powerful Father who can be persuaded to grant special blessings may be a satisfaction to an already pampered child or a compensation to a frustrated child in sore need of a sense of power. A desperate child pleads that God will change his father's heart and restrain him from punishing. Disillusionment in such instances has proved devastating to many already burdened children.

The instruction we give children and the prayer habits we encourage cannot be relied upon to change the deep-seated yearnings and purposes which the early years have implanted. For example, a mother and son prayed for months that he might be helped to give up the habit of enuresis, but with no success, while the boy alternated between strong feelings of shame and the satisfaction of power. Only when the ideal became his own real desire did a change come about.

Our growing understanding of the religious experiences of maladjusted children indicates that the young child's need for emotional security can be adequately met only by some adult in his actual everyday environment. Even religion cannot be relied upon as a substitute for this fundamental human understanding and affection. Indeed, religious concepts which to adult minds have seemed noble and reasonable have sometimes seemed to children only to give sanction for the continuance of unwholesome patterns of living.

It then would seem important that parents should be relieved of feeling neglectful if they delay teaching difficult and abstract religious concepts to small children. Instead they may well use the oppprtunity during the early years to develop courageous and socially minded children who feel at home in the small corner of the world they know. The so-called *religious plus* to life may better come later.

"Growing in Grace"—Reinterpreted

How long should parents wait before introducing children to God? Not enough is as yet known for anyone to answer this question with assurance. There are many who are bravely experimenting. It would seem reasonable, however, that children should first have certain simpler concepts and experiences before one of the most difficult of all concepts is presented.

For example, should not children first become fully aware of the essential difference between living things and inanimate objects, such as the difference between a teddy bear and a pet, between a seed and a stone? Upon this consciousness depends all appreciation of the wonder and meaning of life.

Then again, should not children first learn to distinguish clearly between the world of the imagination and the world of objective sense experience before being faced with the problem of conceiving of a spiritual being who is said to be everywhere? How blurred

often are the lines of demarcation for the preschool child between these two realms! Does he not need guidance in distinguishing between his dream world and the world of everyday encounters with tangible things, before he is asked to conceive so important a personality as God?

Again it is usually during these preschool years that children are first faced with the mysteries of birth and death. These two great crises of life were in the history of the race among the first challenges which roused our cave-living ancestors to evolve religious beliefs. Perhaps the little child, like primitive man, needs no religion until he, too, is awakened by these two great experiences. The realization of personal responsibility for a life—one's own—that was born, grows, and dies means in itself something religiously deep. With the coming of this realization, the thought of a God who is from everlasting to everlasting may be an aid to courage.

A number of other desirable experiences might be mentioned did space permit. They should include experiences with an enlarging number of people. Children should also have a chance to face the winds and the rains, cold and sunshine. They should become acquainted with the fertile earth and should stand before the glory of the stars and the majesty of storms. With the child's growing understanding of the universe should grow his religious ideas.

I should like to see more parents ready to wait to give religious instruction until their children's pictures of the universe are large enough to need a really spiritual God. In the meantime there is much that is religiously more important than religious "ideas" and "practices." If children's religious experiences might grow thus gradually and naturally, perhaps a generation would arise who in adult years would achieve mature religious attitudes worthy of the scientific civilization we are striving to establish.

Religious Celebration in the Home

The "occasional" nature of religious observances suggests a stimulating possibility of reorientation in religious teaching.

HERBERT SCHNEIDER

THERE is a current theory that religion is essentially inner, that it must be conceived as an attitude, a type of experience or a quality of mind, and that consequently the external and institutional aspects of religion are merely external. William James called all organized cults "second-hand religion." It is easy to understand why in a time when religious institutions are decadent, sympathetic philosophers take pity on religion by giving it a personal, psychological interpretation which lifts it above its social ruins. Without raising doubts as to the value of this interpretation as a description of some of the most mature forms of religion, and without entering upon a polemic regarding the essence of religion in general, I wish here to indicate the failures of this conception as a theory of religious education, and to suggest that for the education of children, at least, the so-called external aspects of religion should be made primary.

In a normal child's experience religion begins not as an instinct, nor as a concern for the mysteries of being, nor as a psychological need in any sense, but as an occasional participation in religious celebrations or observances. If the parents are religious such observances have a domestic significance even when they are performed in public; for they are performed by the family as such. If not, children become interested in Bible stories, Sunday school, and the like because they find other children interested in them and naturally desire to share in them. In either case, a group activity is the primary incentive and special occasions are the locus of religion. Let us confine our attention to family religion.

I wish to emphasize the *occasional* character of religion. Even when practiced daily, religion is a series of celebrations, not something one normally and continually "lives by." It has become a commonplace to emphasize "religious nurture" in place of the

evangelical emphasis on conversion, and with this idea has developed the attempt to encourage a gradual growth of religious experience in children. The assumption is that children at an early age show religious symptoms and continue to "grow in grace," if no frustrations are placed in the way of the "unfolding of their religious natures." The pedagogy built on these assumptions has proved by this time to be largely sentimental and ineffective. For children, like their parents, indulge in religion only as occasion requires or convention prescribes and show little personal concern for it otherwise. Religion does not "come naturally" but, like an art, develops by acquaintance with special techniques, used in special contexts. Its values are not diffused throughout experience like those of play and work but are associated with particular proprieties like those of knowledge and art. Religion, except for the professional, is not a necessity but a luxury. It belongs not to the moral foundations of society but to its crises and culminations. My first maxim, in short, for education is: do not overdo religious observances. Never permit them to become duties or burdens; reserve them as privileges for worthy occasions. Make them genuine celebrations. Do not expect the child to believe that life has a religious foundation, that without religion life is meaningless, and all the other pious phrases that children soon learn to discount by observing how little store those who utter them actually put in them. Do not be afraid to tell children that religious observances, like musical performances, are not necessary, that they exist to be enjoyed on occasion and that to be enjoyed they must be cultivated, not endured.

What Is "Family Religion"?

As EVIDENCE for these generalizations, let me call attention to the facts of family religion. Suppose we ask first, what is a minimum of religion in family life? In other words, is there any occasion which drives even the most irreligious family to a religious observance? The almost universal answer is—in the case of death in the family. I might point out that the cult of the dead, the worship of ancestors, the fear of ghosts, and similar practices are among the most primary and pervasive aspects of religion. However, I shall speak here not of the event of death as a general occasion demanding celebration, but confine myself to death as an event in family life. It is too obvious to need elaboration that when one who was endeared as a member of an intimate group suddenly becomes dust and ashes and memories, the event naturally calls forth an extraordinary form of behavior, and cannot be dealt with adequately without some appropriate rite. We need not enter on a critique of funeral rites or ask what makes them religious. My point here is that these rites are demanded by the natural circumstances of a death in the family, and that beliefs about immortality, taboos, and other so-called religious experiences are products rather than causes of the rites. The occasion generates religion, not vice versa.

Permit me now to pass from this one illustration to the whole class of such occasions—birth, initiation, marriage, victory or defeat, recovery or relapse, rejoicing or remorse, and the like—and generalize by conceiving religion as a folk-art by means of which groups express and cultivate the thoughts and emotions naturally produced by significant occasions. The obvious implication is that the value of religion depends on its ability to meet such occasions more adequately than do the secular arts, or, for that matter, the less artful forms of celebration (drinking, dancing, weeping, outing, etc.). I must add, however, that the religious folk-art often embraces rites of drinking and dancing, that it usually employs the fine arts, and that in general it is impossible to conceive religion strictly in terms of distinctive techniques (such as prayer, hymns, sermons, sacrifices) which happen to be regarded as religious in a given culture, since almost any form of behavior may be religious in some culture or other. About all that can be said to distinguish religious from secular celebration is, first, that in order to be recognized as religious a celebration must be in some degree formalized, institutionalized, predictable; it must be a group rite and not a mere personal outburst. And secondly, a religious rite must use a mythology as a poetic technique to express the themes and emotions celebrated. A scientific, prosaic analysis of a situation would never serve to celebrate it. In short, what distinguishes religion from ethics and science is its art of enhancing morals and beliefs by its symbolism of celebration; and what distinguishes it from other secular arts is its special types of symbolism, especially adequate for the art of celebration.

Now, to return to family rites, we are in a position to estimate them critically. In the case of death, we have said, religious rites are practically inevitable, and their meaning for family life is clear. But what shall we say of such rites as giving thanks at meals,

celebrating the harvest festival of Thanksgiving, or the Passover Feast, or the Lenten Fast? We must ask in these cases: Is there a real occasion? Is a rite of thanksgiving appropriate at the family dinner? Is the harvest experienced with sufficient intimacy and joy to generate an emotional occasion?

Bridging the Gap Between Faith and Life

No general answer to these questions is possible, but it is fairly obvious that in modern urban family life, many of the occasions celebrated in the religious calendars have either lost their significance entirely or changed their content to such an extent that not only the rites but the occasions themselves must be reinterpreted for children. Under these circumstances the whole religious life is likely to be interpreted as something distinct and complete in itself, for there is little hope that a child can understand the meaning of religious observances when they are merely religious, and he will inevitably regard them as generating their own occasions. Into such perverted views religious education has been forced by modern circumstances, and there is little hope for family religion until the occasions natural to modern family life take the place of the agricultural and historical frameworks of the traditional calendars.

Note, however, that I am speaking here of "family religion." As the mind and environment of the child enlarges beyond the family, personal interests will grow and lead to a participation in the more public celebration of more general occasions. It is obvious, however, that in the case of public worship, too, the conventional calendars are not adequate for the modern environment. In the case of the Sabbath celebration the family seems to be gaining ground rather than losing it in favor of a wider public. For whereas the Sabbath has served in agricultural environments to bring together as a community those who had been engrossed during the week in family concerns, in the industrial and commercial environment it seems to bring together families whose members have spent most of the week outside the family circle. To be sure, the family celebrations of this holiday are not as a rule religious and the churches have not yet solved the problem of adapting the holy day to these new conditions.

On the whole the history of religion gives abundant evidence of the ability of cults to adapt themselves to changes in culture; but the process is necessarily so slow that from the point of view of a single generation the problem of rational religious education seems almost hopeless. In desperation parents today tend to follow the line of least resistance and send the children off to Sunday school, if, when, and as long as the children show an interest in going. Such so-called religious education is hard on both the family and religion. A more serious program as suggested above would imply: first, early participation in whatever domestic observances may have actual meaning; second, initiation into the public celebration of the more general occasions of national or human experience as soon as these occasions are understood; and third, achievement eventually of an understanding of religion in addition to practical acquaintance with it.

Such a program, though conventional enough in practice, reverses the current theory of religious education. Instead of beginning with a supposedly natural sense of the sacred, it aims to produce such a sense. It begins with religious behavior and culminates in religious sentiments. In the beginning, for example, it is the daily bread that is sanctified by religious observances; and a child through thanksgiving gains a respect for bread and the problem of getting it. Respect for God and for the sacred as such should come later, and, in a sense, should never come at all. Religion should consecrate not *itself* but work, family, morals, politics, and whatever aspects of life it may effectively celebrate. The passage from simply *being* religious to *understanding* religion is analogous to other crises in mental growth. Just as with approaching maturity a direct appreciation of art, let us say, yields to an understanding of the art in art, and just as this transition from enjoyment to criticism usually produces a crisis in taste, so in religious matters as well, there is likely to be a crisis when religion becomes an object of knowledge as well as of direct participation. This crisis, which comes naturally at adolescence—but which only too often never comes—is frequently interpreted as a direct phenomenon of adolescence, as a sublimation, for example, of the earthly family, whose innocence has been undermined for the adolescent, into the heavenly family. I think, on the contrary, this crisis is normally more directly a phase of mental than of sexual growth and comes with the development of self-consciousness, of critical understanding, and good judgment. To achieve good taste and to achieve a sense of the sacred are two aspects of the same process of education and presuppose a continuous and guided acquaintance with objects which are familiar long before they are understood.

Backgrounds of Adolescent Religion

The questionings of presentday youth reflect the perplexities of their parents; our desire to guide them wisely must challenge us to see our own way more clearly.

Lois Barclay Murphy

When college freshmen of average intelligence discuss their religious problems —and they do discuss them—they do not talk about revaluation of values, or about the ultimate coordination of fact and values, or even about security and a sense of personal worth. They do talk about ideals, and the "spiritual side of life," and "something to hold on to," and "what makes life worth living." Here are a few recent remarks of some college girls I know:

"Things weren't brought to an issue when I came along (the last child in a family of four), because Dad and Mother had gone through all that. I think it was rather a good thing because I went to church and had a chance to believe what I wanted to."

"The worst thing is having people who identify all religion with their own particular adolescent development and either make fun of it or deny it in a violent, destructive way."

"Of course most people who have positive beliefs have more security than I have. I've never gotten anything to sit down on."

"A lot of girls are having a desperate time trying to be true to their colors, and still get something out of their college work."

"We want something terribly badly, but we don't know just what it is and the churches just don't talk our language."

"When I was studying *Saul* in Browning I didn't know what it was all about. I thought it was a swell poem, but I felt gypped in my education because I didn't have the background to understand it."

"I felt I was losing something important that other people had because my parents were agnostics and didn't have any religion, so when I got away to boarding school I joined a church. I don't agree with all of it, but it does fill the gap."

"I get more satisfaction out of college than disillusionment—the more science I get the more I feel I've got solid ground under my feet because I knew they were spoofing me on the religious stuff."

"I'm getting along all right now; but I don't know what I have to fall back on if something terrible happened to me."

"We have good enough times now, but we don't have much to hang on to. That's what we'd like to get out of religion. But it's got to be true; we don't want to be fooled."

What can we parents learn from comments like these? It is clear that there are great individual differences in the need for anything corresponding to religion. Some adolescents seem to find a good basis of adjustment to life in realistic matter-of-fact terms, taking things as they come without much conscious need for integration. But among many of those who have not been given any religious background in their homes there is a deeply-felt need for some long-range concept of values which they can accept as their religion. And there is a need for these values to be coordinated with other values, points of view, and facts which they are getting in and out of college.

If we analyze their situation and try to discover what is back of their point of view toward religion and their questions, this is what we find: College freshmen, seventeen or eighteen years old today, were born just after the World War. By the time they were four years old their parents' generation was already launched far into what today's young people call "the post-war period of spiritual disintegration." They are very tolerant of that period, very understanding of the factors which made their parents and their parents' friends seek emancipation from religion. But the "freedom" and agnosticism, of which their parents felt, at least in their youth, so triumphantly proud, seem to many of this present

generation formless, adolescent, and without perspective.

"I am awfully interested in Aldous Huxley's *Point Counter Point,*" said one college girl, "because it helps me to understand my parents' generation and my older friends, and their attitudes toward morals and spiritual values."

Taking Stock of Ourselves

THEIR criticism—and still more their very tolerance and sympathy—impose upon us the necessity of reviewing our own religious experiences and their effect upon our children's training.

One significant trend is our own disillusionment with the fruits of religious "emancipation." Today we are rather likely to take it more casually or to doubt how valid it has been. Many of us even wonder whether important things have not been lost.

We must also remember that the conflict of social values has caused considerable confusion. The pacifism which seemed natural and inevitable in 1920 may appear less ethical as it becomes more likely that large issues will be settled by force in the next twenty or thirty years. The socialism which seemed heroic in the early days of the Russian revolution has seemed increasingly impotent as years have gone by elsewhere without achievement. Our generation of parents is thus unable to offer its children any clear-cut pattern of social values which will be reinforced by other groups in which they participate.

And finally, parents today are, on the whole, pretty well informed about contemporary trends in child development and have taken their implications very seriously, if not always critically, in the training of their own children. Among these trends one of the most important has been the emphasis on a factual scientific approach to the world, attempting to be completely honest with children and to answer all their questions as frankly as possible. The emphasis on sex conflicts in particular has led parents to make a special effort to see that children learn the "facts of life" casually and objectively, and with as little emotion of any sort as possible. Another trend which has probably been followed too uncritically by many parents is that coming from the Watsonian theories against the expression of emotions between parents and children.

We may summarize this analysis of our common experience by saying that we are all caught in an age of religious and emotional sterility, social chaos, the earnestness that comes from insecurity, and gullibility toward theories that promise salvation. The result of our religious and emotional sterility is that we have concentrated on intellectual values of scientific objectivity at the expense of emotional warmth; that lacking unity of social values our earnestness has led to a sense of frustration; and that our gullibility toward salvation theories, whether in relation to science or sex, has blinded us to the conflicts that result from acting upon undigested theories. The result of our carefully emancipated teaching is sometimes to create as much worry and tension as we hoped to avoid; our children are caught in a stream of conflicting values and whether they swim against the stream or with it, the conflicts remain. Both the conflicts and the spiritual aridity are reflected in the quotations from adolescent discussion with which we began.

Finding Order in Chaos

WHETHER we think we wish to eliminate religion entirely from the child's life, or to develop a realistic religion, our problem is the same. It is the problem of dealing with a culture which includes many independent and often emotionally conflicting elements. The question of religious education is, first, the question of selecting certain elements from this heterogeneous culture; and second, the task of coordinating these with the conflicting or independent elements to which the child is exposed outside of the home. We have, therefore, a problem of education and of mental hygiene, growing out of this situation of conflicting values and bound up with every question about religion or about values for our children. It is against this background that we must see any questions regarding our children's religious rearing.

In analyzing a group of questions which were sent to me by the Child Study Association I found that they centered about two main foci: that is, the play of imagination as it bears on religion; and the relation of religion to personal security. These suggest two opposite poles of the problem—the objective disinterested reflection, analysis, and speculation of the young child who is interpreting the world as he grasps it; and the subjective, evaluating interpretation of the adolescent who is concerned with his own relation to, and place in, this world. But between these two extremes there are endless possibilities of combina-

tion. We want to know, for instance, how the child's need for security may affect the character of his imaginings and how the imaginative framework of earlier years may affect security in adolescence.

Let us begin then, with the question of what the spontaneous imaginings, reflections, and analyses of children lead to. Children under the age of six whom I have observed do not customarily imagine angels or heaven or a God. Brought up in an objective scientific atmosphere for the most part, they neither attribute life to inanimate objects nor imagine angels or other persons from another world. Though our scientific study of this problem is very meager and incomplete, it may be fair to assume tentatively that a child has no innate or spontaneous tendency toward this kind of religious imagination. When a child does imagine these things they have been learned from his culture.

Does this mean that a child has no spontaneous imagination? No; from the age of two or three years on, imagination is a characteristic part of the normal child's play. The degree of imagination, the functions it serves in the child's life, the values it embodies, all depend in part upon what the child's culture has conveyed to him.

What Do Children Imagine?

I RECENTLY analyzed a group of records of children's imaginative play. Its predominant content centered on: the home and mothering, sickness and doctoring, vehicles and traveling, keeping store and selling, conflict, shooting, killing, putting into jail, and being a "big bad wolf," or a "tiger that eats people up."

True, children do analyze and ask questions about where babies come from, how the world began, where people go when they are dead, and similar questions. But our conscientious objectivity has trained us to matter-of-fact unemotional answers to all these questions—even those which should be emotional and are dramatic to us, like birth and death. Removing these from the child's repertoire leaves for him only those events which he himself experiences as dramatic, such as taking medicine, taking punishment, or the representative dramatic figures of our common culture. For many presentday children the imaginative characters most available to their imagination are the "big bad wolf" and similar figures of primitive phantasy; for many older children Dick Tracy and his ilk are their only substitutes. This is not because dramatic figures expressing other values are lacking, but simply because our culture encourages few others. Both the representative imaginative play of children feeding upon gun play and jails and the dramatic play feeding upon the "big bad wolf" are heavily weighted with aggressive and destructive values as against socially unifying ones.

I question whether this limitation of the child's imaginative material is desirable. The efforts of parents to keep their children healthy-minded and free from imaginative religious ideas which will later cause trouble for them has not kept children from imagining and dramatizing. But deprived of imaginative patterns which dramatize values we wish to encourage, they dramatize the most primitive features of our still primitive civilization.

In this connection it is interesting to see what contemporary social change in Russia is doing to the imaginative patterns of children. In a recent collection of school children's drawings in Moscow social techniques and social symbolism occupy a large proportion of the drawings of children from six years to fifteen. Caricatures of the militarist and the munitions' peddler, pacifist propaganda drawings and portrayals of the Red Front are not unusual; realistic representation, not of guns and gunmen, but of people occupied as groups in social activities are also frequent. This comment is made not to suggest that it would be possible or desirable for us to attain similar results; for these results came from a unification of social pattern which is probably impossible in our incorrigibly individualistic nation. It is simply a suggestion of the ways in which socialized motifs may find virile expression in children's imaginative work, and the ways in which imaginative play may be integrally coordinated with social and personal values, and the social basis of the child's security.

We hear a great deal today about this question of security, and we are made to feel quite inadequate as parents if we do not "give the child security." What then should be our attitude toward imaginative religious patterns that may have value for the child's security? Suppose he does acquire oddments of conventional religious patterns—angels that are imaginary protectors, an anthropomorphic God who will take care of your mother and you—what is to be the attitude of the adult who wishes to be wise and sympathetic? Shall we encourage the angels for the sake of security?

Religion in our own Hebrew and Christian traditions has quite as often stimulated a sense of per-

sonal worth and of security through the encouragement of responsibility as through the promise of divine care or eternal protection. Confidence that one can be of use in the world in which one does live, security in one's worth to one's own group, is perhaps the more valid basis of sureness. It may not be out of place here to comment on the effect of our middle-class urban apartment life. Many, even most, of our own children do not have younger brothers and sisters to care for; there is little or nothing they can do for their parents. Seeing to it that they have some responsibilities which will help them to feel of use is more trouble than it is worth, so most of our children have none. This problem, I would feel, needs to be handled at its roots through giving the child genuine social responsibilities rather than through disconnected religious ideas that have no roots in his own experience.

An astute college student commented recently, "You know college is trying to do two impossible and conflicting things—it says you have to gain security and be adjusted and then it says you have to face facts. I swear you can't face the facts of this world today and be adjusted or secure!"

I believe this same issue exists in relation to religious ideas which may give the child a tenuous and tentative security. Most children will have to "face the facts" sooner or later, and what little security their angels give them will evaporate all too quickly. This does not mean that we are to eliminate the angels, but simply that we cannot depend on them for a child's security.

Psychoanalysis offers many useful concepts which illumine the organization of human nature. Among these is that of the relation between the *id,* and the *super-ego.* The *id* represents that blindly striving portion of human nature which provides the roots of our motivation, and the *super-ego,* that pattern of socialized inhibitions which acts as leash upon the energies of the *id.* It seems to me that much of what we are doing now is to allow free rein to imaginative activities dominated by aggressive urges of the *id,* while we are actually repressing a *super-ego* and its imaginative symbols. It is not original to suggest that religion has been for many cultures the institutionalized *super-ego,* with angels and saints embodying the virtues we never could attain, and that some form of imaginative expression which offers symbols for the ideal person, the ideal aspirations, is crucially important to the maturing individual. This, of course, does not need to be confined to unreal people. Whether the pattern is a Heidi or a Joan of Arc, a Lincoln or a Christ, some personal patterns of identification, about which the child's imagination may play are important to his development toward maturity.

What Price Security?

Children today need more encouragement to be imaginative for its own sake and for the fun of it, and this is the legitimate place for both angels and djinns. But imagination cannot be a substitute for more fundamental emotional security. This security must come from two things—the child's sureness or certainty of his parents' honest sharing of their own most real values, the consistency with which they express these values; and his own vital sense of the significance of fundamental experiences and of his place in the world. For the child to feel both certainty and consistency in his parents' values, I believe there should be more spontaneous expression of them by the parents—of what their love for each other means for each of them, of what joy in nature means to them, and beauty in music and friendship, or whatever are their most important values. For the child to feel sure of his place in the world he must feel from his earliest years a deep identification with his own culture, and a sense of responsibility toward making it a culture that he can honestly believe in. This can come, if by individual and group stimulus we encourage the exercise of a wider range of imaginative values, values which will afford some balance, some counter-pull to the primitive ones that get more than adequate encouragement at best.

In many parts of the world, this time of far-flung negativism in regard to personal values has culminated in a period of ideals more positive, if not more enlightened, than we have had for a hundred years. In Russia, in Germany, and in Italy spiritual values in the form of enforced nationalism have been imposed upon millions of children. Comments of many sympathizers and disinterested observers are uniformly that "the children have a kind of security which they haven't had for twenty years. They have something to live for."

Perhaps these particular ways of giving youth confidence are not valid. But we cannot help contrasting them with the "bog of futility" of which many of our own college students complain. A great social job is presented to them, but no tools to

do it with; they are asked to make bricks without straw. They have no vivid symbols for their relation to the universe, or for deep human values. They come to this period of most sensitive and hungry response to the basic problems of life with empty imaginations and no clues to an answer. Many of them are taught by individuals who are still under the shadow of the post-war disintegration of values and who have nothing to offer beyond a meager recommendation "to experiment."

I believe that there can be no experiment without criteria to evaluate the experiment; and the criteria are a matter for philosophy, religion, and education. Our experiments must be concerned with means and methods, the arrangements and patterns which we think might achieve the values we seek. The roots of values can only be in the values crystallized in other cultures and in our own attitudes, ideals, and religions. The climate which will encourage our children's spiritual growth is our own attitude of encouraging fresh responses, new syntheses, new ways of achieving values. The fruit will be their positive personal *Weltanschauung*, attitudes, and convictions. A personal ethic which sees the freedom of the individual in relation to desirable patterns for the group, and a personal religion which "binds man back to nature," even though it is vague, are positive and possible as a basis for living.

The Church and the Child

Some views on religious education as seen by representatives of various religious organizations.

The Jewish Religious School

Rabbi B. Benedict Glazer

Religious School of the Congregation Emanu-El of the City of New York

In a discussion of the program of the Jewish religious school, it is important that we know and understand the objectives which have been defined for it by Jewish tradition and the realities of Jewish life today. Much time and space could be devoted to an adequate presentation of the philosophy of Jewish education as it is expressed in many of our religious schools throughout the country. However, it will serve our purpose in this article to present a summary of what are generally conceded to be the aims of a Jewish religious school.

The Jewish religious school seeks to develop the religious consciousness of the child, to provide him with a knowledge of the sources of Judaism and Jewish history, to cultivate in him a sense of loyalty to Israel and the higher aims of human society, and to help him preserve his dignity and self-respect as a Jew in a predominantly non-Jewish world.

In order to illustrate what is being done in the achievement of the aims just described, I shall give a brief description of the Religious School of Congregation Emanu-El. In our school courses are offered in Hebrew, Jewish history, Jewish ceremonials, ethics, Biblical literature, and Jewish current events. Hebrew is taught so that the children may be equipped to read in the original some of the ancient Hebrew prayers and those blessings which are associated with special religious observances. Jewish history is presented through the media of various text-books and techniques which have been devised by educational authorities to give the Jewish child necessary information, and also to cultivate in him a sense of loyal and reverential attachment to the sources of his being as a Jew.

Jewish ceremonials are brought to the attention of the Jewish child in such a way as to recapitulate for him in symbolic form the Jewish festivals and holy days, which have both historical and religious meaning. Special selections from the Bible are read in the classroom, and some of them are assigned for memorization. This is done so that the children may gain an appreciation of the writings of the Old Testament from the standpoint of their historical, ethical, and inspirational content.

Ethics is not taught as a subject in itself, but arises as a by-product of other subjects, such as religion

and history, particularly when such material can be incorporated into the child's experiences in daily life. Practical expression of the ethical impulse is made possible through various social and philanthropic projects that are initiated and supported by the children themselves.

Jewish current events are included in the curriculum so that the children may know the lot of their brethren throughout the world. This knowledge is valuable in that it develops in the child a sense of kinship with and concern for Jews throughout the world, and also impresses him with the need of conducting himself in such wise that he will enhance the good name of the Jew whatever he does and wherever he goes.

Adolescent children who are being prepared for confirmation are given a course in comparative religion, so that they may have an understanding and appreciation of faiths other than their own. They are also taught how they may contribute to the advancement of human society through aiding those causes which are seeking to establish social justice, righteousness, and peace in the world.

Our religious school meets every Sunday morning for a period of two and one-half hours. Many Jewish educators feel that this time is not adequate and have been working zealously in behalf of one or two additional sessions during the week. However, the fact that the children come only once a week places an additional responsibility upon the home. In common with other Jewish educators, I feel that what is taught in the religious school loses much of its value unless it is substantiated and reinforced by a program of religious thinking and behavior in the home. The children must have an opportunity to practice the precepts that they learn in the school. Mere verbalization and exhortation have little effect upon the habit patterns of the growing child, especially when such instruction is given only a few hours each week.

Increased effort is being put forth in the Jewish religious school to make of the time spent on Sunday morning an opportunity for the children to function so far as possible as a community. The children in my school, for example, build things of religious significance in the period devoted to arts and crafts. They also plan and conduct the assembly programs, which are an extension of the work of the classroom, through debates, plays, pageants, and tableaux. Each assembly program is preceded by a period of worship, which is conducted by the children.

Most Jewish religious schools have a Parent-Teachers Association, which establishes a rapprochement between the school and the home. Regular meetings are conducted so that the parents may meet the teachers of their children and become acquainted with the program and problems of the school. In addition, child study classes are held during the week for the benefit of parents who desire to gain more intimate knowledge of the ethical and religious aspects of the child's life. Many congregations also have successful schools of adult education, where the parents may study many of the subjects that are taught to their children on Sunday morning.

This brief outline of some of the phases of the Jewish religious school program is far from complete. More detailed information regarding materials and text-books used in the schools may be obtained from the headquarters of the Union of American Hebrew Congregations, Merchants Building, Cincinnati, Ohio.

Religious Education Under Church Auspices

MARY ALICE JONES

Director of Children's Work, International Council of Religious Education (representing the Protestant churches)

"You *Are* Teaching Your Child Religion" is the title of a recent leaflet issued for parents. The point of view expressed is that through the informal relationships within the family and the community the child is inevitably developing an attitude toward his fellows, a personal sense of values, a conception of the nature of the universe, which are basic elements in a religious faith. The question, then, is not whether one should teach a child religion, but whether those who are interested in the development of a child should concern themselves with conscious guidance in the development of this religious faith.

This point of view seems to be in accord with experience and to be borne out by experiments. Denied any definite program of religious education and any specific counsel on the part of parents and other responsible leaders, children seem to develop out of their own experiences a working philosophy of life and some sort of adjustment to the universe as a whole. Since this appears to be true, is there any need for an elaborate system of schools, societies,

clubs, the development of a large amount of specialized literature, and all the other accoutrements of an institutional program of religious education? Or should those who are interested in guiding the child in a well-rounded development center their attention on the reconstruction of his everyday environment, both material and personal, so that he will grow in the midst of beauty, order, and truth?

There is room for no reasonable doubt that the physical surroundings in which a child develops influence his philosophy of life, and there can be no doubt at all that the quality of his fellowship with persons is an important factor in the building of the child's basic attitudes and habits toward his fellows and toward life as a whole.

Any program of religious education for children, therefore, must give large attention to the environment within which the child lives, especially to the strategic position of the fellowship within the family group, the school group, the neighborhood group, and other social groups. The churches have an important part to play in the development of this program. Through their ministry of corporate worship, social fellowship, and personal counseling, they have the opportunity of helping the parents and teachers of children to become themselves the sort of persons to whom the children can look with confidence for sympathetic, wise, and dependable guidance, and with whom they can live in happy security.

Moreover, within the local church family as a whole, composed as it is of mature and immature members, of the strong and the weak, there is the possibility of developing a miniature of the ideal society where each member will be concerned with the interests and needs of the others and where all together they may minister to the needs of those outside the fellowship; where children will learn through actual participation the meaning of the law of love and will be able to evaluate it for themselves as the basic law of human relations.

In addition to these contributions which the churches are making to a total program of religious education for children, there are the activities which are carried on under church auspices more specifically for the children themselves. The traditional program of the churches for their children was one of formal instruction in creeds and Biblical knowledge, and the required participation in certain forms and ceremonies. In some local churches this type of teaching continues. Many churches, however, feel that this program is inadequate and unworthy of the name of religious education. In these churches the activities and enterprises in which the children participate are planned in cooperation with the children themselves and look toward the development of habits of cooperation and goodwill with other persons and other groups, and attitudes of reverent truth-seeking regarding the nature of ultimate reality and of eagerness to venture out upon discoveries made in the confidence that larger discoveries lie ahead. Such churches plan their program for children in the faith that the intelligence, purpose, beauty, and love which are in the universe reflecting God will manifest themselves to children through their own experiences when given opportunity for thoughtful consideration.

There is, moreover, a place for definite leadership on the part of the church teacher. The child needs his experience broadened, enriched, controlled. In all too many situations, the child has had a very imperfect fellowship with persons. He has been with persons who are cold, ambitious, unstable, or too affectionate. Again, many children have suffered from physical need or from a terrifying sense of insecurity. In all such situations, the church program of religious education has a responsibility for ameliorating these experiences.

The leader will be concerned also with the interpretation of experience. Often it is true that things are not what they seem. The child is likely to see only a small fragment of any total situation and to draw wrong conclusions. If he is hungry, he may draw the conclusion that it is the fault of the nature of reality, of God. If he is not able to accomplish what he wants to accomplish, he may draw the conclusion that the universe is against him. If he takes all and gives nothing, he may draw the conclusion that the world is ordered to make him comfortable. The leader will bring to bear upon these experiences data which will help the child to get a larger view of the situation, to see it, not solely in relation to himself, but in relation to other persons and to the purposes of the universe as a whole, to God. These data will be drawn from the leader's own experience, from the experiences recorded in biographies, in stories, in poems, in hymns, in prayers, and the like. They will be used to throw light upon the child's own experience, and to help him to see beyond his own experience into the experience of the race.

Obviously, there will be some indoctrination. It is at this point that misunderstanding has arisen. The leader will not select material at random, but will select materials which reflect an attitude toward

life, a way of working with others, a conception of the nature of God, which he considers to be true and good. It seems that this is both inevitable and desirable. To share with the child the best that one has discovered, to bring him into fellowship with those great souls of the past whose influence upon mankind has been pronounced good by the race, seems to be a definite responsibility of those who are concerned with his welfare. In its program of religious education the church should not, because in the past it has gone to indefensible lengths in the matter, swing to the other extreme and deny to children the right to guidance which is essential to religious growth. To keep a balance between detailed indoctrination on the one hand and no adequate guidance on the other is the difficult task which the churches have set themselves in these days.

The Sunday school, the traditional organization for the church's program of religious education for children, is in an increasing number of local churches a carefully graded, well-equipped, adequately staffed school in which children are learning to live together in harmony, to understand the nature of reality, the purposes of God, and to find through worship personal help in carrying out these purposes. Other church organizations for children—week-day schools of religion, vacation schools, societies and clubs of various types—are also making significant contributions in these directions. In the total picture of the churches' program for children there are many dark spots and progress is slow in changing them. Churches are essentially conservative organizations, in the true meaning of the term. This fact means that they will not rapidly disregard any practice or point of view. Though this seems often to hinder the prompt adoption of improved educational methods, it may, perhaps, in the long run prove to be more of a help than a hindrance in the development of a really adequate program of religious education for children.

Religious Education in the Ethical Movement

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The Ethical Culture Societies approach religious education not with the idea of indoctrinating the child with supernatural creeds but with the purpose of fostering the emotional development and courageous thinking which will help children develop their own points of view on the great religious problems. It should be the plan of parents and religious groups to offer the child experiences which will stir the inner life and involve him in occasions, assemblies, and festivals of the family or of larger school and community groups which foster the dignity and development of human personality and celebrate great ethical achievements and insights. The plan of education thus far developed provides for the study of the relation of man to his world, to nature, to animal life, and to his fellow men. Story and discussion materials are considered from the perspective of the history of religions, from the ways in which peoples from earliest to most recent times have believed and behaved, and with constant cross reference to actual experiences and problems as they arise in the life of the child.

With the youngest children the effort is made to develop activities which relate to nature and animal life. Stories and study of the stars, the sun, the wonders of the seasons, and of plant and animal life make children aware of the beauty and order and power in the natural world around them. Fables, myths, primitive folkways, plays, and simple projects enrich the experience of the very young and help to make them feel at home in the universe.

Following this, the group life of animals, birds, bees, ants, and herds—their habits, their drives to mutual aid and struggle—is presented through story and play and observation. From man's relation to animals the children proceed to the human family—mother and child, father and son, brothers and sisters—as they are pictured in the great stories of the Bible, especially the Old Testament, and as the children call them forth from daily life.

In the next year the problems of growing up and finding one's place in the world are presented through the study of biography, the figures being drawn in many instances from religious and social history. The individual as he moves through life is considered from the aspect of his work, friendships, family ties, the movements he promotes, and his relation to his community. One of the central themes is indicated in the question: How can one achieve self-realization, not at the expense of others but along with and through the enhancement of others?

At this point the course turns to the history of religions, and the next two years are devoted to the traditions of Judaism and Christianity, since they

form so vital a part of the culture of the Western world and present beliefs and loyalties among which the child must orient himself. Beginning with simple studies of tribal life and practices which help in understanding the historical setting of the peoples of Egypt and Canaan, the students embark on the history of the Hebrews, their wanderings, the development of their religion at the hand of priests and prophets. The emphasis throughout is on those matters which have ethical significance—the development of the more ethical idea of God, the idea of a "nation of priests," the importance of the law and of righteousness, and the sense of the spiritual idealism of a nation. Finally, the strengths and weaknesses of Judaism, and the contributions Judaism has made to human understanding and progress complete the survey.

In the study of Christianity the life story of Jesus is presented in its historic setting and in its human aspects as the story of an unusually beautiful and meaningful life. Jesus' birth, early life (so far as it has been reconstructed so as to raise problems relevant to children), his relation to the priests and to the Essenes and to the Laws, the parables, the Sermon on the Mount—all these serve not only to fill out the religious history, but also to raise the consideration of the problems of the use of force in its personal and social implications, the attitudes toward property, toward one's family, friends, neighbors, and toward the outcasts of society. The humanity, the insight, and love of Jesus, and the hunger through the ages for a perfect life by the masses who have worshipped Him, are considered in their implications for a faith in human beings. The death and resurrection are studied in their ethical implications and in comparison with the stories of death and resurrection in other religions. The early Christians, the Catholic Church, and the rise of Protestantism are considered, as was Judaism, in the light of the part each has played in the spiritual development of mankind.

In the last year of the planned course emphasis is placed on making the children more conscious of the problem of developing a faith and philosophy of life which shall serve them in crises, helping them find their direction in life, to weigh values and to develop some sense of consecration. It is hoped that the young person will come through the education with the conviction that there has been no final revelation, but with a breadth which is beyond sectarianism, with a profound reverence for the best in the traditional teaching of the past, and with his heart and hope set toward the future. The discussions of the last year grow out of the personal and social issues which present themselves to the members of the class in their day-to-day living. The attempt to help each individual start out on the great adventure of joyous and responsible living, on the quest for more light on those human relationships which will further spiritual self-realization in personal, international, industrial, interracial relations—this forms the basis for the selection of material from religions and philosophies thus far unmentioned in the course: Buddha, Confucius, Socrates, Emerson, also play a part. The purpose of the school would not be complete if it omitted the story of the development of the Ethical Culture Movement; but this is presented briefly and earnestly with the hope that only when the child comes of age in later years may he care through further study to affiliate with and promote a religious fellowship whose basis is ethics.

Thus the Ethical Societies stand ready to help the home in providing a systematic treatment of religious education. To help the child find his place among the different religious groups, to have some sense of the wholeness of life, to develop some deep convictions of spiritual values which will help him through frustrations and shifts of values, and to stimulate him to strike out for a new world in which men shall realize more adequately their spiritual possibilities—these are some of the essential needs which those parents who have outgrown the old faiths or have been unable to deal with religious education because of the problems of intermarriage or have been "brought up with nothing," should think through in the religious education of their children.

Religious Instruction Classes for Catholic Children

According to an outline furnished by F. A. Walsh, National Director of the Confraternity of Christian Doctrine, special courses of religious instruction are offered by the Catholic Church for Catholic children who attend public schools. Lay teachers are asked to assist in this undertaking and a yearly training course of three meetings is planned to acquaint them with the diocesan program and the details of the work they will be expected to do. The diocesan program of religious instruction includes various projects for children of different age groups: The

(*Continued on page 158*)

Parents' Questions and Discussion

These discussions are taken from "Parents' Questions," the book by the staff of the Child Study Association, announced on page 159.

STUDY GROUP DEPARTMENT
CÉCILE PILPEL, *Director*—JOSETTE FRANK, *Editor*

We have never been what is usually called a religious family. Both my husband and I have had no real sense of belonging to any church or creed. We have never, therefore, sent our children to church or to Sunday school or taught them to pray, and when they have questioned us about God we have evaded the question or replied vaguely. Now, however, when I look around at this insecure and unhappy world, I wonder whether they have been deprived of something which, though unreal to me, might serve them as a mooring. Would they be better off with the settled convictions and faiths and haven which the church offers, even though their parents could not follow them there?

Are you asking a question for your children or for yourself? It would seem as if you dreaded passing on to your children your own insecurities and doubts, and wish instead to give them another way of life than your own. This is difficult, for you cannot give them what you have not got yourself. It is true that you can send them to a church or to Sunday school and the inoculation may or may not *seem* to "take." Yet if the atmosphere of your home is one of skepticism or rejection, this attitude cannot fail to register and be absorbed by them. What you yourself most deeply feel you cannot, if you would, fail to give your children. If it is cynicism or faint-heartedness, these things are bound to be your contribution. If mankind today has, as is often asserted, lost its faith, merely turning back to traditional religion as a panacea is of little avail unless that religion becomes revivified as a factor which counts in the whole of living. If "faith" in the usual sense of the word is not possible for you, it is still incumbent upon you to hold fast to and affirm whatever spiritual truths and life values you can discover. Only by discovering them for yourself can you pass them on to your children. If you cannot do this, there is no way to insure their spiritual development. It must remain in the lap of fate.

I do not know what to do about my child's religious education. I am very reluctant to impose any dogmatic teaching on him, yet I feel he should have something. Would it be best to refrain from giving him any definite religious teaching, but rather expose him to different concepts and beliefs, leaving him perfectly free to choose from among them what best meets his needs?

It is impossible to leave a child "free" in this respect. For if he senses in the home attitude the fact that his choice in this matter is of little importance, it is hardly true that we have left him "free" to make his choice. Furthermore, in simply exposing him to ideas without interpretation or guidance, we run the risk that he may base his choice wholly on the superficial aspects of those concepts with which he comes into contact. In all other matters, large and small, we give our children the benefit of guidance based on our own more mature judgment and experience. If, then, in questions of spiritual guidance, we give the child all that we ourselves have found to live by—and if we really do live by it—we may, without dogma, give him also an appreciation of other contributions from which he will be free to choose.

Because all her friends go to Sunday school, our ten-year-old daughter begs to be allowed to go too. Since we ourselves have no church affiliation, we cannot help wondering if it would be hypocritical, if not actually wrong, to send her for purely social reasons.

If "joining" a Sunday school satisfies a ten-year-old's perfectly natural desire to belong with others, it is difficult to see why she should be

deprived of this experience. The child's desire to go is probably for social rather than religious reasons. Your permitting or refusing is based on something other than the child's immediate need—something which you may be reading into her request. Your own moral sense, evident in the fact that you even raise the question, will form an excellent background for the child's new experiences. The religious teaching will perhaps stimulate discussion at home and may prove a welcome challenge to clarify your own thinking and help your daughter to begin thinking for herself.

My husband and I have always been active members of our church, and we sincerely believe that "going to church" and "keeping the Sabbath holy" add something to our lives that is worth preserving and passing on to our children. Our two girls have always gone willingly and with apparent satisfaction to Sunday school, and of late years to young people's meetings and to church. But during the last year (they are fifteen and sixteen) they have both begun to rebel. It's true that many of their friends have dropped out, and that makes it harder. But my husband and I have never seen why we should be lax just because other parents are. Now, however, the girls have backed each other in bringing it to an open issue; they won't go to anything at church unless we make them; and if we insist, they say they will feel like "hypocrites." They are so concerned about their refusal that it is impossible not to take it seriously. Yet how can we let them stop without betraying our trust as parents? Isn't it our duty to our children to maintain our own standards?

No one would question your obligation to maintain your own standards; but in putting so much emphasis on church-going you may seem to girls of this age to value the form of religion above its substance. Many forces, strongly felt but only half understood by themselves, may be forcing them away from church attendance—adolescent desires to "do what the others do," to break away from the family, to experiment with new ideas. Revolt against whatever stands out most strongly in their lives as representing the accepted (and hence unexciting) order of things is natural and within wide limits healthy.

Since religion means so much to you and your husband, you can leave much to the contagion of example. Their earnest protests against being made to seem "hypocritical" bespeak in them an honesty which can be trusted to work out its own solution. Not that they can do so wholly without your help. Perhaps as active churchworkers you can find out whether there is some justice in their feeling that the church does not offer all it might to young people. Perhaps you can help them to share your sense of obligation *toward* the church, to see how much they might contribute to it. Perhaps, too, you must have faith and patience to let them go their own ways. Your hope, of course, will be that they will one day come to share your religious certainties. Young people often do return voluntarily after they have tried their own wings elsewhere. But if they do not return, what then? Remember that your children cannot have grown up untouched by their parents' deepest beliefs. Even if their religion eventually takes a form very different from your own, your own sincerity of conviction must strengthen your respect for their sincerities and their search for something which has meaning for *them*.

Our second son, a boy of nine, has lately had a long and serious illness, from which he appears to be recovering, but with a permanent physical handicap of considerable extent. Neither he nor the two other children yet know that he will not fully recover. My husband and I feel at a loss as to how we can possibly help any of the children to accept the inevitable without bitterness and a sense of the fundamental injustice of life. Maybe religion would have been a help. We have never had any in the usual sense of the word, though I believe we are not without a feeling for spiritual values.

This very "feeling for spiritual values," your own philosophy and courage, will see not only you and your husband, but your children as well, through this experience. Whatever you most deeply feel—and it is bound to come out in your manner of accepting sorrow—will ultimately determine your children's attitudes, whether it be the one afflicted or the others who must stand by. Pain, tragedy, and "injustices" of nature are among the realities of life. We do what we can to avert them; but when they come they may for the wise contain possibilities for constructive living and for deep emotional maturing. Many lives have demonstrated this. Perhaps a knowledge of them may help. Your own determination to help your son in every practical way to a life which counts for something despite the odds, will ultimately be accepted by them all. If you are not bitter, they will not be bitter. If you help the handicapped child to find vital interests and

to develop the best that is in him, as well as helping the other children to achieve their best, the sadness of this experience may deepen, and even in a sense enrich the spiritual values in all your lives.

What can we tell children about death? One of my children's playmates died recently and I find their questions hard to answer.

Our answer to these questions will depend upon what we ourselves believe—and there is probably no other fact of life about which belief is such an individual matter. But it is important not to confuse what we *believe* with what we *feel*. The child's first interest in death, like his early interest in sex, may be more intellectual than emotional. But sooner or later children know, too, that death causes the deepest possible sorrow. He is shaken by the sense of loss, or by seeing those whom he has regarded as a tower of strength overcome by sorrow. Our answer must be an honest statement of our own convictions. If we are consoled by a belief in a Hereafter, the child, too, will share our faith. If we have no such belief, we can still stress the "living-ness" of the one who has died. If we meet our loss with courage and appreciation of the privilege which was ours in having shared life with the beloved, it is likely that the experience will deepen rather than damage the child's feeling of security.

Suggestions for Study — Religious Education

TOPICAL OUTLINE

1. The Little Child and Religion

The little child's questions about God; what shall we tell our children? Should we try to make our mature conceptions of God understandable to little children?
Does faith in a Divine Being, a protective God, or in life after death contribute vitally to the feeling of security in little children?
Children and church going; children and prayer; what are the possible values, the possible dangers of encouraging religious "observance" in young children?

2. The Adolescent and Religion

Characteristic forms of religious interest at this time: need for social conformity and church membership; emotional and ritualistic interests; hero worship of a particular religious leader; philosophic and intellectual questing. How should the parent understand and guide these various approaches?

3. Religion and the Parent

To what extent should parents try to hand on to their children what they themselves most deeply believe? Is it (a) desirable (b) possible to leave a child "free to choose" his own religious attitudes and affiliations?
What attitude can the unbelieving parent take toward his children's religious interests and speculations?
Can a belief in the "good life" as a religion serve as a psychic equivalent of the more traditional expressions of religious feeling?

QUESTIONS FOR DISCUSSION

1. A child of seven from a home of liberal religious attitudes has become much impressed with the devoutness of a family relative and now wishes to carry out certain rituals and say certain prayers which have never been customary in his home. His parents wonder whether these interests represent a wholesome phase of his development or indicate some lack of emotional balance. What elements in the child's life should they be aware of before deciding what course is best for them to adopt?

2. A child of ten makes strenuous objections to going to Sunday school and church. His parents are active workers in the church, believe that active religious observance is a deep value throughout life. They feel it their obligation to hand on to their children this view of life. What course should they pursue toward this child?

3. A girl of fourteen wishes to join a radical youth organization and participate in its activities. This movement in no way represents her parents' views, which might be described as mildly liberal. Can devotion to a humanitarian cause—as she conceives this to be—serve the adolescent adequately as an outlet for religious zeal, which in another day and age might have been otherwise expressed? What attitudes should the parents take?

4. Discuss the idea expressed in Professor Schneider's article in this number that a cultivation of the sense of the sacred, "begins with religious behavior and culminates in religious sentiment." If you accept this point of view as a valid description of religious development, how would it affect your present attitude and plans for the religious education of the children under your care?

FOR FURTHER READING

See the books reviewed on the following pages.

Book Reviews

A Modern's Literature of Religious Education

"IN WHAT way can we teach religion," asks E. Graham Howe in *I and Me,* "other than being ourselves possessed of the flame and not afraid to use it? If we have the flame, it is not the form that matters; we do not teach by the form but by the flame."

So many perplexed parents and teachers have discovered. Hoping to be able to give their children that which they themselves lacked, they have turned eagerly to the books on modern techniques in religious teaching, only to find that even with these guides they could not pass on what they themselves did not possess.

This is by no means to belittle such books as Dorothy F. Wilson's *Child Psychology and Religious Education;* Mary T. Whitley's *Study of the Little Child, Study of the Primary Child,* and *Study of the Junior Child; Case Studies in Present Day Religious Teaching* by Hugh Hartshorne and Elsa Lotz; *Exploring Religion with Eight Year Olds* by Helen E. Sweet and Sophia L. Fahs; or Jeanette Perkins' *Others Call It God.* They have a very real value for those who come to religious teaching with honest religious convictions. But progressive methods and modern psychology are only tools—and tools alone have never made a teacher. "We do not teach by the form but by the flame."

And so for many, facing only their own emptiness in their genuine desire to give a deeper meaning to the lives of their children, the problem of religious education is redefined as a search for something worth passing on. Thus viewed the literature of religious education covers the whole field of modern religious thought. At best a short article can only hope to suggest a few outstanding books which might be helpful to the "modern man in search of his soul," as Jung so aptly calls him.

Accepting John Dewey's vital distinction between a specific religion and a genuine religious attitude (see his *A Common Faith*), the honest quester will probably admit that what he is seeking is a "way of life" rather than a body of doctrine, and will find light where he can.

He may well start with an historic view in Charles Samuel Braden's *Modern Tendencies in World Religions.* Here he will find a dispassionate discussion—from the point of view of history, sociology, and psychology—of the twentieth century aspects of the world's great religions and the way they have reacted to a changing environment. Or with Kirsopp Lake in *The Religion of Yesterday and Tomorrow,* he may follow the endless controversies within a great religion, agreeing or not, according to his nature, with the conclusion that men of the future may find their religious satisfactions entirely outside of organized churches—that first men must discover the true sources of their religious satisfactions, and that later, the like minded may combine if they choose. In any case he may well conclude with John Dewey that "the historic increase of the ethical and ideal content of religions suggests that the process of purification may be carried further"—and find applicable to himself the words of this philosopher, "I believe that many persons are so repelled from what exists as a religion, by its intellectual and moral implications, that they are not even aware of attitudes in themselves that, if they came to fruition, would be genuinely religious." (From *A Common Faith.*) Many there are who share this position, both within the churches and outside them. In following such thinkers in their various quests for purified forms of religion, he may find light on his personal problem.

For some of these the essential faith in plan and purpose in the universe remains. Their struggle has been largely one of redefinition of symbols in the terms of modern intellectual knowledge. New concepts of God, which eliminate the idea of "magic interference" and conceive of the manifestation of Divine purpose through orderly scientific processes, have made possible for them the retention of the essentials of their original religion, freed from dependence on dogma and theology. Specific interpretations differ, but such in general is the position of Edwin Ewart Aubrey's *Religion and the Next Generation,* Harrison Sackett Elliott's *The Bearing of Psychology Upon Religion,* Harry Emerson Fosdick's *As I See Religion,* Reinhold Niebuhr's *Does Civilization Need Religion?,* John Randall and John Randall, Jr.'s *Religion and the Modern World,* Abba Hillel Silver's *Religion in a Changing World,* and Robert

Thouless' *An Introduction to the Psychology of Religion*.

For most of these writers faith in man's identification with some infinite spiritual force is based on the personal religious experience. Paul Tillich, a learned German philosopher, attempts to illustrate the actual expression of this infinite force in the world today. In *The Religious Situation*, he traces the newer movements in economics, politics, philosophy, and the various sciences and arts, seeing in them all a revolt against faith in the self-sufficiency of the human and finite world—and a significant return to an interpretation of life which transcends the finite. Another unusual and interesting point of view is that of W. Pepperell Montague in *Belief Unbound*. He refuses to be content either with dogmatic assertion or denial, but finds religious support in "a momentous possibility—the possibility namely that what is highest is also deepest in nature, that the ideal and the real are at least to some extent identified, not merely evanescently in our own lives, but enduringly in the universe itself."

Many of the modern thinkers, however, though profoundly religious in their search for the spiritual in life, refuse to make any assumption of infinite purpose. Either they believe with Freud (see *Civilization and Its Discontents*) that the most devout belief in a directing God is merely a self-projected wish for security and that the mystic's sense of Oneness with the universe is due to retention in the ego of a measure of its earlier diffuse form; or they are frankly agnostic and find in their very courage to admit "unknowables" a source of spiritual experience. John Dewey in *A Common Faith* contends that surrender of the supernatural frees us to find religious experience in the known. Felix Adler in *An Ethical Philosophy of Life* suggests that acceptance of this final frustration of the intelligence is, in itself, a source of spiritual experience. E. Graham Howe in *I and Me* goes so far as to call assumption of the right to formulate the unknown an act of idolatry, insisting that fear of the unknown is one of the realities of experience which must be faced and incorporated in religion. Walter Lippmann in *A Preface to Morals* declares that each man must choose clearly for himself "between religion as a system of cosmic government and religion as insight into a cleansed and matured personality; between God conceived as the master of that fate, creator, providence and king, and God conceived as the highest good at which he might aim."

Many people would probably agree with Mr. Lippmann in his contention that the choice is, in the end, a personal one—"not open to argument but to genuine feeling." Of those who have faith he says, "If they are at peace, they need inquire no further." But for those who have not, the problem remains. "They must find then some other principle which will give coherence and direction to their lives." After examining many movements and philosophies, he concludes that "there is no place where they can find it except in an ideal of the human personality."

And similarly, many other outstanding thinkers of our day have reviewed past answers, from the great organized religions through the most modern philosophy of disillusion—as exemplified in Joseph Wood Krutch's *The Modern Temper*—and finally formulated for themselves attitudes which seem both satisfying and realistic.

Felix Adler in *An Ethical Philosophy of Life* stresses the experience of spiritual relationship between man and man as the source of his certainty in the spiritual values. John Dewey in *A Common Faith* points out that the ideal ends to which we attach our faith assume concrete form in our understanding of our relations to one another. The responsibility of transmitting, rectifying, and expanding "the heritage of values we have received for those who come after" contains, he believes, "the elements for a religious faith." Irwin Edman in *The Contemporary and His Soul* concludes that, "the sense of participation in a comprehensive human enterprise raises life from the trivial or absurd, just as the sense of past tradition gives to individual life authority and grandeur." He emphasizes the acceptance of all aspects of experience and the search for an integrated way of life. E. Graham Howe asserts in *I and Me* that "through the wholeness of our attitude toward experience, we may attain to life more abundantly." Again he says, "thus finding the A in B, the flame and light of meaning within the mask of too familiar form, it is possible to live more abundantly so that we may fill this moving now to its full capacity, not with the forms of life but with their meaning." And Walter Lippmann says "the life of the spirit is not a commercial transaction in which the profit has to be anticipated, it is a kind of experience which is inherently profitable. . . . It seeks excellence wherever it may appear and finds it in anything which is inwardly understood." Everett Dean Martin con-

ceives the goal as a striving for the development of the "full potentials of men and women." (From *Civilizing Ourselves.*)

Wherever each of us finds his answer—among theists, agnostics, or atheists—some answer we must have before we can hope to guide the religious life of our children—perhaps, if we are to believe so eminent a psychiatrist as Carl Jung, before we can find peace in our own lives. "Among all my patients in the second half of life," says Jung in *Modern Man in Search of a Soul,* "there has not been one whose problem in the last resort was not that of finding a religious outlook on life."

HELEN G. STERNAU

CHILD PSYCHOLOGY AND RELIGIOUS EDUCATION
By Dorothy F. Wilson. *Student Christian Movement.* *1928*

STUDY OF THE LITTLE CHILD *1921*
STUDY OF THE PRIMARY CHILD *1929*
STUDY OF THE JUNIOR CHILD *1923*
By Mary T. Whitley. *Westminster Press.*

CASE STUDIES IN PRESENT DAY RELIGIOUS TEACHING
By Hugh Hartshorne and Elsa Lots. *Yale Univ. Press.* *1932*

EXPLORING RELIGION WITH EIGHT YEAR OLDS
By Helen E. Sweet and Sophia L. Fahs. *Holt.* *1930*

OTHERS CALL IT GOD
By Jeanette Perkins. *Harper.* *1934*

I AND ME
By E. Graham Howe. *Faber and Faber.* *1935*

A COMMON FAITH
By John Dewey. *Yale Univ. Press.* *1934*

MODERN TENDENCIES IN WORLD RELIGIONS
By Charles Samuel Braden. *Macmillan.* *1933*

THE RELIGION OF YESTERDAY AND TOMORROW
By Kirsopp Lake. *Houghton, Mifflin.* *1926*

RELIGION AND THE NEXT GENERATION
By Edwin Ewart Aubrey. *Harper.* *1931*

THE BEARING OF PSYCHOLOGY UPON RELIGION
By Harrison Sackett Elliott. *Association Press.* *1927*

AS I SEE RELIGION
By Harry Emerson Fosdick. *Harper.* *1932*

DOES CIVILIZATION NEED RELIGION?
By Reinhold Niebuhr. *Macmillan.* *1927*

RELIGION AND THE MODERN WORLD
By John Randall and John Randall, Jr. *Stokes.* *1929*

RELIGION IN A CHANGING WORLD
By Abba Hillel Silver. *Richard R. Smith.* *1930*

AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION
By Robert H. Thouless. *Macmillan.* *1931*

THE RELIGIOUS SITUATION
By Paul Tillich. *Holt.* *1932*

BELIEF UNBOUND
By W. Pepperell Montague. *Yale Univ. Press.* *1930*

CIVILIZATION AND ITS DISCONTENTS
By Sigmund Freud. *Cape and Smith.* *1930*

AN ETHICAL PHILOSOPHY OF LIFE
By Felix Adler. *Appleton-Century.* *1933*

A PREFACE TO MORALS
By Walter Lippmann. *Macmillan.* *1929*

THE MODERN TEMPER
By Joseph Wood Krutch. *Harcourt, Brace.* *1929*

THE CONTEMPORARY AND HIS SOUL
By Irwin Edman. *Cape and Smith.* *1927*

CIVILIZING OURSELVES
By Everett Dean Martin. *Norton.* *1932*

MODERN MAN IN SEARCH OF A SOUL
By Carl Jung. *Harcourt, Brace.* *1933*

The Bible in Children's Books

The great stories of the Bible are a part of our children's heritage which still meets some of their deepest emotional needs. Since parents as well as children welcome books which offer these tales in a form which appeals to young readers, the following list has been selected as representative of the best among current Bible stories. It includes not only those volumes which give the original Bible text abridged for young people, but also those which retell in simpler language the stories in which children are most interested. An effort has been made to choose only those editions in which the dignity and beauty of the Biblical language have been preserved and in which literary quality is matched by good format and artistic illustrations. Only those books have been included in which the Bible versions have been given without sectarian interpretation, and no books have been listed which are specifically intended as teaching material for the Sunday schools of various creeds—however excellent these books may be. Because a knowledge of historical background and settings adds color and vividness to the stories, a few outstanding books about the Bible are also listed.

CHILDREN'S BIBLES

A FIRST BIBLE $2.50
Selected and arranged by Jean West Maury, illustrated by Helen Sewell. *Oxford University Press*
A most beautiful book, illustrated by a rare artist, with text from the King James Version of the Old and New Testaments. 7 to 12.

THE CHILDREN'S BIBLE $1.00 and $2.50
By H. A. Sherman and C. F. Kent. *Charles Scribner's Sons*
Good edition, based on both the Old and New Testaments. Well suited to children's reading, in language adapted from the Bible. 8 to 11.

BIBLE STORIES: OLD TESTAMENT $1.50
BIBLE STORIES: NEW TESTAMENT $1.50
By Edward R. G. Moulton. *The Macmillan Company*
Short selections from the Bible, retaining the language of the Scriptures altered only by omissions, with supplementary notes. Revised version used. Print fair. 9 and over.

MODERN READER'S BIBLE $2.50
Ed. by Edward R. G. Moulton. *The Macmillan Company*
The books of the Old and New Testaments and three books of the Apocrypha, edited with introductions and notes for adults and mature young students.

STORIES FROM THE BIBLE

TALES FROM THE OLD TESTAMENT $1.00
By H. W. Fox. *Harper and Brothers*
Bible stories, retold simply and with understanding, from the modern point of view. 6 to 8.

OLD TESTAMENT STORIES $2.50
By Eulalia Osgood Grover. *Little, Brown and Company*
The more dramatic incidents of the Old Testament retold in simple language retaining the dignity and style of the scriptures. Clear readable print, but poor illustrations. 7 to 9.

THE ILLUSTRATED BIBLE STORY BOOK $2.00
OLD TESTAMENT
By Seymour Loveland, illustrated by Milo Winter.
Rand, McNally Company
Well selected episodes, told in picture and story with dramatic vividness; intended to relate Bible happenings to the child's living experiences. 5 to 7.

(Continued on page 160)

Science Contributes—

Some Facts About Vitamin D Milk

NOW that vitamin D and irradiated milk is on the market commercially and so much publicity is being given it, parents are wondering whether it is just another food fad or whether it has really become another "must" in children's diet. The answer seems to be that such milk does have certain definite health-promoting properties and that its use will not become a fad unless the public makes it so by jumping to the conclusion that it is a cure-all. More knowledge of what it really is and what may be expected of it will help us not to misuse vitamin D milk or to expect it to have properties which have never been scientifically claimed for it.

What is vitamin D milk and what is it good for?—Vitamin D milk is ordinary cow's milk, either raw or pasteurized, which has been treated to increase its vitamin D content above that of ordinary milk. Its particular value as an addition to children's food is due to the fact that vitamin D is a known preventive against rickets. It is also thought by some authorities that vitamin D is helpful in building up a resistance against colds; but this is by no means definitely established.

Vitamin D is sometimes called the "sunshine vitamin," because the action of the summer sun on certain chemical substances, called *sterols,* in and under the skin produces this vitamin. Artificial ultraviolet light also has the same effect, and can be used not only directly upon the human body, but also to increase the vitamin D content of milk. Aside from direct exposure to ultraviolet rays, or the indirect effect of the same force through irradiated milk, the only available sources of this vitamin are the fish liver oils, such as cod and halibut.

The importance of vitamin D as a preventive for rickets has been repeatedly demonstrated by experiments of great importance to our understanding of child health. It has been proved, for instance, that an animal on a diet deficient in vitamin D will develop rickets—but that if exposed to the summer sunshine, even on the same deficient diet, it will not have rickets. In addition, it is now known that adding vitamin D directly to the diet has the same preventive effect.

May vitamin D milk be given to all children or should it be prescribed by a physician? Is it a substitute or a supplement for cod or halibut liver oil?—The important question is not whether vitamin D milk is good, but how much vitamin D is good for a given child. Experimental work has now been carried on for several years, and though more time will be needed to make its findings absolutely conclusive, most doctors agree that the normal healthy child of three or over who drinks one quart of vitamin D milk a day gets enough of the vitamin to prevent rickets without taking one of the fish liver oils in addition. Its effects as a cold preventive are doubtful; about all that can yet be said is that it *may* be helpful.

With normal children of three or older, vitamin D milk may be given without consulting a doctor. But with younger children or those who have any nutritional peculiarities it should be used only under a physician's direction.

Limiting these general directions for its use to normal children over three is based on several important considerations: Although normal children can assimilate a quart of milk daily, there is a certain number who cannot take that amount. If the milk must be reduced, the essential vitamin D must be made up from some other source. Then too, if a child is going through a period of particularly active growth or is recovering from an illness, his need for vitamin D may at the moment be greater than normal. In such cases and for a short period of time, cod or halibut liver oil may have to be used in addition to vitamin D milk. Such special needs as these can be determined only by a physician.

To say that a child under three should be given vitamin D milk only under a doctor's direction is simply to apply to one food the established practice, followed by well informed mothers, that the whole of a little child's nutrition should be under the general supervision of a pediatrician. Since milk forms so large a part of the young child's food, there is always the possibility that it alone will not supply enough vitamins—not only D, but also others—and should be supplemented by other foods to meet the child's individual requirements. This again can be determined only by the child's doctor.

(*Continued on page 160*)

In the Magazines

The Religious Education of the Child. By Algernon D. Black. The Standard, February, 1936.

A new type of religious education is needed which combines freedom from dogma with guidance toward the best values which parents have been able to achieve for themselves. It must recognize the child's need for "a sense of values through which he can find direction in life;" it must help him to find experiences "which stir his inner life and thus lay the basis for the spiritual nature of the growing person;" and it must teach him to find his deepest experiences with people.

The Beginning of Wisdom—A Symposium on Religious Education in the Colleges: articles by M. Willard Lampe, Willard L. Sperry, W. F. Cunningham, Charles J. Turck, Sidney Lovett, and Harold W. Dodds. Bulletin of the Association of American Colleges, November, 1935.

Especially interesting is the article by W. F. Cunningham on *Religious Education in the Catholic College,* stressing the need for unity in intellectual and spiritual life and outlining the method by which the Catholic university seeks to achieve it.

Religion and the Undergraduate, by Willard L. Sperry of Harvard, expresses conviction that despite the decline of formal religious observance, there is more real religion in the colleges today than there has been for some time.

Religious Life at Yale, by Sidney Lovett, finds a new religious climate in the colleges today. "Gone in a large measure is the unintelligent contempt for religion and in its place may be observed an honest, thoughtful curiosity about religion." There is an increasing number of inquiries into the nature and office of religion in terms of contemporary life.

Must We Have Military Training in the Schools? International Journal of Religious Education, December, 1935.

Points out the rapid growth of compulsory military training in our schools and colleges since the war, and stresses the need for legislation to abolish it.

Boys' Schools. Fortune, January, 1936.

An attempt to evaluate twelve of the leading American boys' schools on the basis of their function in training boys for public service. The author feels that "social conscience and political sense seem to be two things which schools can teach," but that many of them fail in this respect.

When a Child Is Afraid. By Rhoda Bacmeister. Parents' Magazine, January, 1936.

The causes and treatment of many of children's common fears discussed from the viewpoint of the behaviorist.

They Used to Call It Nerves. By Oscar B. Markey. Parents' Magazine, January, 1936.

Nervous habits of children discussed by a psychiatrist who emphasizes their basic causes and the destructive effect of concentrating the child's attention upon the habit in an effort to cure it.

Materials for Use in Parent Education. By Alice V. Keliher. Parent Education, November 15, 1935.

There is need for a variety of materials and techniques on parent education suited to people of varying intellectual capacities and making use of the many avenues of learning. The emotions must be reached as well as the intellect and "we must get the learner actively involved in his own learning experience."

The Radio in Parent Education. By Sidonie M. Gruenberg. Parent Education, November 15, 1935.

How may radio, a tempting educational instrument because of the vast audience it reaches, be made an effective means of teaching in this field, where "education calls for more than mere telling?" Various approaches now in use are described and the need for further experiment and research is stressed.

The Cinema as an Instrument of Parent Education. By Arnold Gesell. Parent Education, November 15, 1935.

Objectives in the preparation of films for parent education are outlined by an educator who feels that "we have scarcely made a beginning in the use of the cinema as a means of parent education."

News and Notes

Parents Look At Progressive Education

The Schools Committee of the Child Study Association held the first of a series of five meetings on Progressive Education at Headquarters on Thursday, January 30th. The question which was discussed was Changes in Education:—In what ways does your children's school differ from the school you attended—as to curriculum, method, "vocabulary?"

This study of progressive education—its assets and liabilities—has been undertaken by the Committee because its members feel that for many years parents have alternately been pleased and concerned.

Each parent in the group comes as a representative appointed by a public or private school in or near New York City, and through the study of her own school, aided by executives and teachers, will try to answer such questions as the following: What sort of person does the new education hope to develop? Is there reason to think it is succeeding? How can modern schools justify keeping uninspiring, inadequate teachers on their staffs? Do children who have attended progressive elementary schools have difficulty in adjusting to the high school situation? To what extent are current criticisms of progressive education, regarding skills, manners, superficiality, and such, justifiable?

The parents making the study will come together in conference at these monthly meetings to report their findings and to discuss them further. Each will then make a summary of the points brought out in the conference and report back to her school and its parents' association.

The Association feels that the manifestation of interest and concern leading to this study and investigation on the part of parents is an extremely healthful sign and should result in helping both parents and schools to clarify their thinking and to understand their mutual problems more fully.

Education and the Modern Scene

That educators believe the schools cannot remain untouched by the larger issues of the day is clearly reflected in the program which the Department of Superintendence of the National Education Association is planning for its 66th Annual Convention which will be held in St. Louis, February 22nd to 27th. Some of the topics and speakers already announced are as follows: Government in Education—J. W. Studebaker, United States Commissioner of Education; The Scholar in the Midst of Conflicts—Charles A. Beard, author and historian; Symposium on current national issues by speakers representing the major political parties; Problems of Democracy—a demonstration class conducted by Roy W. Hatch, State Teachers College, Upper Montclair, New Jersey; America Must Choose—Arthur G. Crane, President, University of Wyoming; The Promise of the Democracy and the Performance of the Politicians—George D. Strayer, Teachers College, Columbia University.

At a special meeting under the auspices of the National Congress of Parents and Teachers, Dr. Charles H. Judd, Professor of Education and Chairman, Department of Education, University of Chicago, will speak on "The Relation of the School Board to the Public."

Radio in Parent Education

A survey of the use of radio in parent education is being undertaken under the joint auspices of the National Advisory Council on Radio in Education, the National Council of Parent Education, and the Child Study Association. The survey will be directed by Sidonie M. Gruenberg, and will be carried on by the Child Study Association staff.

Student Guidance at Work

The problems and possibilities of high school guidance programs are discussed in a recent publication of the New York City Board of Education entitled *Guidance at Work in a Large City High School.* In this pamphlet Elsa G. Becker, Chairman of the Guidance Department of the Samuel J. Tilden High School, describes the program which has been in operation in the school since 1932. Its rapid growth is indicated by the fact that more than three thousand students—fifty-five per cent of those enrolled—were counseled during the past year; this represents an increase of 250 per cent over the previous year. The guidance program is frankly experimental, and its efforts to coordinate all advisory services under trained full-time counselors in the interest of the individual student, reflect the newer orientation in both the mental hygiene and the vocational guidance fields.

To quote from the study itself, "Vocational guidance is, in most enlightened quarters, conceived of not as a function separate in practice from other types of guidance, but involving all the phases—educational, physical, personal, social, moral—of an individual's life. It is generally accepted by counselors that a child must be studied (or better, must be taught eventually to study himself) from as many of these angles as possible on the basis of the needs of his total personality, in order to arrive at a valid vocational plan. The role of the counselor in guiding vocationally is definitely not prediction. It is rather to bring about in each student a consciousness of the desirability of planning, as early as is consistent with all the factors of his individual situation, the broad lines of his vocational and hence to some extent his educational future. Guidance seeks to provide him with such facts about himself and about economic life as will aid him in thinking about his future work. It gives him techniques for vocational choosing, leading him to know how to choose rather than telling him what to choose."

Junior High School Conference

The Twelfth Annual Junior High School Conference sponsored by New York University will be held at its School of Education, March 13th and 14th. Exhibits, panel discussions, and two general sessions will cover every phase of junior high school activity.

The Church and the Child

(*Continued from page 148*)

Childhood of Christ, The Catechism Book, The Sacrament Book, The Rosary Book, and The Means of Grace Book. After a particular unit of work has been selected from some section of subject matter outlined in the diocesan program, it is worked through as a regular class lesson. Use is made of stories, picture study, blackboard drawings, model projects, class discussions, dramatization, and other approved aids in effective presentation. The texts to which lay leaders are referred are: *Diocesan Constitution of the Confraternity of Christian Doctrine, 1935-36 Program of Religious Instruction for Catholic Children Who Attend Public Schools, Confraternity Bulletin for Fishers, Teachers' Bulletin, Jesus and I (Junior Edition), Baltimore Catechism No. 1, Bible History*—Johnson et al, *The Means of Grace*—McNeill-Aaron, and *Religion Teaching and Practice*—Bandas.

CHILD STUDY ASSOCIATION OF AMERICA

UNIT GROUPS

Five Meetings Each—February and March, 1936

EDUCATING FOR CHARACTER

Wednesdays, from 11 a.m. to 12:30 p.m.
February 19, 26, March 4, 11, 18
Leader, MRS. CÉCILE PILPEL

How do children acquire such traits as honesty, loyalty, responsibility, kindness?

How does "conscience" develop? What are the values and limitations of "reasoning" with children?

Why do we consider early childhood of special significance in character development?

What is the parents' responsibility for guiding or controlling the behavior of adolescents in respect to parties and social life, relations between the sexes, educational and vocational decisions, and other activities and interests?

How do scientific, social, political, and economic changes affect our conception of character? Are there any "unchanging" virtues?

COMMON PROBLEMS OF EARLY CHILDHOOD

Fridays, from 11 a.m. to 12:30 p.m.
February 21, 28, March 6, 13, 20
Leader, MRS. ANNA W. M. WOLF

What are the most helpful procedures in training young children to good habits—of eating, sleeping, eliminating, play, friendliness, and so on?

In what ways may the problems and personalities of parents as adults affect the behavior of young children?

How effective are rewards and punishments in the training of young children?

When do young children begin to need the companionship of other children? What are some of the ways in which this need may be met?

Do young children need the interest and companionship of their fathers? What does the father contribute to their personal development which the mother cannot?

HOME AND SCHOOL
A Course for Parents and Teachers

Mondays, from 2:30 to 4:00 p.m.
February 17, 24, March 2, 9, 16
Leader, MRS. BESS B. LANE

Progressive Education—What is it? Its strengths and weaknesses. What kind of person does it aim to develop?

Grade Placement—Importance of child's success or failure. Homework—the teacher's part, the child's part, and the parents' part.

Reports—Frequency and kind: from school to home; from home to school. Marks: effect on child, parents, and teacher.

Individual Differences and Needs—Uses and misuses of intelligence and achievement tests. Special abilities and disabilities: the timid child, the aggressive child, the retarded child, the mentally superior child. How can the needs of each be met in the school? In the home?

Home and School Relationships—Visiting school—help or hindrance? Parents part when school seems to be failing; teacher's part when home seems inadequate. Adjusting conflicting points of view between home and school.

Women in Conflict—A Discussion Group

Many of those who attended the symposium series on WOMEN IN CONFLICT have asked for a follow-up discussion group. At their request a series of five meetings is being planned under the leadership of Mrs. Sidonie M. Gruenberg and the Staff. Time—Tuesdays at 11 a.m., beginning February 18.

Some Questions for Discussion—What is meant by the "masculine" and "feminine" roles? What do men want of women? How may women prepare for a life of interest and activity after their children are grown up?

This group is open to former members of the course and others qualified; it is offered subject to sufficient registration. For further information consult Association Headquarters.

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PREPARED BY STAFF MEMBERS OF

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Some Facts About Vitamin D Milk

(*Continued from page 155*)

How are vitamin D and irradiated milks produced and are all varieties of equal value?—Three methods of enriching the vitamin D content of milk are being used commercially—by feeding irradiated yeast to cows; by direct irradiation of the milk with ultraviolet or carbon arc ray lamps; and by adding vitamin D concentrate to the milk. Actually all three are simply different ways of applying to milk production the discovery that exposure to ultraviolet light rays increases vitamin D content. The large milk companies are now using direct irradiation for Grade A pasteurized milk, and the feeding of irradiated yeast to cows for certified (unpasteurized) milk. The pros and cons—of expense, practicability, and so on—for each method are of more concern to the producers than to parents, since all three varieties are satisfactory, provided enough vitamin D content is actually added. This can be determined by tests and measured in units worked out by the United States Pharmacopoeia. The standard number of units per quart varies according to the process used; if produced by feeding irradiated yeast to cows, each quart should contain 430 units; if by direct irradiation, 135 units; and if by adding concentrate, 400 units. Although experiments have not been carried on long enough entirely to rule out the possibility, there is no indication that any of the processes injures the other food properties of milk. In order that consumers may know which kind of vitamin D milk they are getting and that it measures up to these standard specifications, the New York City Department of Health has recently issued regulations requiring that complete information as to process and number of units be printed on bottle caps.

Expecting vitamin D milk to be a cure-all is not the only milk fad that is going the rounds, according to the *Journal of the American Medical Association*. In commenting on a recent advertising campaign to "sell" the idea that milk is a medicine instead of the good food it really is, an editorial in the *Journal* for November 9th points out that this claim is as ridiculous as it is untrue. It quotes a newspaper advertisement put out by the Bureau of Milk Publicity of the State of New York, which advises the reader to "alkalize with milk. At one time or another, you have certainly felt the need of alkalizing. But chances are that you didn't take milk because you didn't realize that milk—the alkalizer—works like a charm." The editorial comments that "it is amusing that directly opposite this advertisement appears one for a patent medicine with exactly similar claims. It should be unnecessary to point out that milk is the only article of diet whose sole function in nature is to serve as a food. Certainly the values of milk in protein, in mineral salts, and in vitamins are sufficient on which to base claims as to its usefulness without trying to turn the product into a patent medicine." Z. C. F.

The Bible in Children's Books

(*Continued from page 154*)

THE CHRIST CHILD $2.00
By Maud and Miska Petersham. *Doubleday, Doran and Company*
The story of the nativity rendered in beautiful pictures, with slight text derived from the gospels. 6 to 8.

THE STORY OF JESUS $.10
By Gloria Diener; illustrated by Milo Winter. *Rand, McNally Company*
A simple and very human story of the birth and life of Jesus, with illustrations reflecting the life of His times. 6 to 8.

STORIES FROM THE BIBLE $2.50
By Walter de la Mare. *McKay Company*
A series of well selected stories from the Old Testament, retold with beauty and dramatic style. Includes excellent notes concerning Bible history. 10 to 13.

THE KINGDOM AND THE POWER AND THE GLORY $2.50
Selected and decorated by James Daugherty. *Alfred Knopf*
Sixteen stories of Bible heroes and prophets, in biblical language. Illustrated in the typical Daugherty manner. 10 to 12.

YOUNG HEROES OF THE BIBLE $2.50
By Anne Stoddard. *Appleton-Century*
Five of the Old Testament heroes presented in dramatic and truly human stories, against a background which graphically pictures the life of those times. 10 to 12.

SUPPLEMENTARY READING

THE PEOPLE OF ANCIENT ISRAEL $1.75
By Dorothy Mills. *Charles Scribner's Sons*
A history of the Hebrew people from their earliest times to the destruction of Jerusalem. Ancient events with significant geographical, historical and political interpretations. 10 and over.

HOW THE EARLY HEBREWS LIVED AND LEARNED $1.50
By Edna Bonser. *The Macmillan Company*
The social life and historical setting of the Old Testament emphasized in simple narrative with copious footnotes suggesting creative, dramatic play. 12 and up.

THE SEVEN GREAT BIBLES $2.50
By Alfred W. Martin. *Frederick Stokes*
A study and appreciation of the sources and growth of the literature upon which are based the seven great religions of Oriental origin. 13 and over.

HOW THE GREAT RELIGIONS BEGAN $3.00
By Joseph Gaer. *Robert M. McBride and Company*
An attempt to review the history of the great ethical religions from the earliest times to the present. For the more mature young reader as well as his parents.

THE GRAPHIC BIBLE $1.50
By Lewis Browne. *The Macmillan Company*
Almost every page contains a very understandable map, done in the modern manner. The accompanying text is a dramatic and sympathetic narration of the Old and New Testaments from the historical viewpoint. 14 and over.

HISTOMAP $1.00
Rand, McNally Company
A chart of historical events from 2000 B.C., making graphic the tribal relationships and evolution of biblical times.

A BIBLE ATLAS $3.50
By Jesse Lyman Hurlbut. *Rand, McNally Company*
A manual of biblical geography and history, with many good photographic reproductions.

THE BOY'S BEN HUR $2.00
By Lew Wallace. *Harper and Brothers*
A stirring and romantic novel of the time of Christ. This somewhat abridged edition of an old favorite will appeal to the young reader. 13 and over.

The Editors' Page

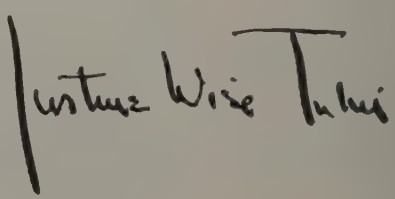
I SHOULD like to draw an analogy between the problems presented in the exercise of authority by the Children's Court and by parents. It is true that the Children's Court is presented with the problem of exercising authority at moments of emotional crisis in the life of a child who comes before it, while parents have the problem of exercising it in the day-to-day life of the child, as well as in crises. The court has the advantage of being an impersonal and remote force whose authority has not been questioned by the child in his daily routine and conflicts. But the court has not the advantage, which parents can have, of exercising authority through their presence, through their example, and finally, through the will and need of the child to secure their love and approval.

AN ENLIGHTENED court, like enlightened parents, must be baffled by the problem of when to exercise authority and how to exercise it in such a way as to equip the child for increasing independence. An understanding of the difficulties and failures in the exercise of authority cannot relieve either the parents or the court from making decisions. Parents and the court must make decisions which will help to establish wholesome habits that will simplify life for the child—not for the parents. They must also make decisions where economic and social factors beyond the control or the understanding of the child warrant the definite and even drastic exercise of authority. It is clearly unwise and unfair to burden the child with the making of a decision that is either of no real value to him or beyond his understanding. In such cases, the problem is least difficult. There are other situations in which neither the personal habits of the child nor economic and social factors present the chief problem, but where the emotional conflict on the part of the child himself necessitates a decision by either the parent or the court. The court, like parents, can and too often does say to a child, "You must do

this," or, "You may not do that," without sufficient awareness of the child's problem, his needs, and the direction in which his energies can be directed. Unless their admonitions are in line with the child's problems and needs, and unless in complying with them the child can move forward in accordance with his own social and emotional needs, they do more harm than good. Even temporary compliance, whether through fear on the part of the child or through physical domination by the parent or the court, can lead only to a superficial acquiescence and a deep sense of frustration, both of which limit healthy growth.

BEFORE exercising authority, the court, like parents, should have a sound understanding, not only of the physical, mental, and emotional capacities of the child but of the way in which these capacities can be developed and directed. Unless one is aware of the need for economic and emotional security as a base on which to build and can help the child to secure new tools with which to develop in relation to his work, his play, and his human relations, the exercise of authority, whether in the court or in the home, is indeed a futile and an empty gesture.

TODAY we are faced by a dilemma more threatening than ever to the wise exercise of authority. Our children have lived through seven years of general unemployment. They have seen their fathers lose work and fail to find jobs. They have seen their parents harassed and demoralized. They have seen older sisters and brothers finish school, eager to enter the outside world, only to find themselves unwanted. Not until we meet the basic needs of these children for economic and emotional security, and for an opportunity to use their abilities in useful work, can we with any sense of worthwhileness handle either the day-to-day or the critical problems of these children. We cannot treat the anti-social behavior of these children as though it were abnormal when it is a true reflection of real situations which must be changed if children are to grow up as healthy and social human beings.



Authority and the Modern Parent

Sidonie Matsner Gruenberg

We hear much talk today of how the pendulum is swinging away from "modern" freedom and toward "old-fashioned" discipline in child-training.

To many this has seemed a step backward, or at least has seemed to cast suspicion upon all of the procedures which have come to be labelled "modern." But a pendulum's movements are neither idle nor erratic; each swing *does* move the clock forward. And so when its wide sweep seems to take us from one extreme of ideas to another, we may be sure that we are but following an orderly and meaningful progression. It is by no mere chance, therefore, no whim or fad, that we are coming to a more tempered view of freedom as the goal of our discipline. The swing of the pendulum has been both orderly and predictable.

Authority is, perhaps, the oldest human concept of which we have any record. Our feeling toward it is now, and has ever been, one of the strongest factors determining the direction of our lives—as children and as parents, as individuals and as nations. It is not surprising, therefore, that today, with dictatorship ascendant in many parts of the world, with its pattern of authoritarian direction standing in sharp contrast to the rampant "freedom" of the very recent past, we should be re-evaluating the place of authority in our children's lives.

Historically, disciplines have hinged upon the value placed on human beings. Time was when people subscribed to the old Calvinistic doctrine that the child is "born bad" and must be made "good" by the rigorous discipline of repression. At other periods they have believed, with Rousseau and his followers, that the child's native impulses are naturally right and should be given absolute freedom of expression. In either case, their beliefs and actions were born of the particular values emphasized by the religious, political, economic, and scientific forces of their times.

Our own times have given us, in this country particularly, a profound distrust of both authoritarianism and anarchism. The democratic faith in the rights of the individual, together with the objective view of human life afforded by science—these have contributed to create a new concept of authority.

In accordance with this concept, authority is a means and not an end in itself, and its purpose is to help human beings to make the most of their lives, both as individuals and as citizens. As the individual came to be more and more respected in social and political life, it was natural that the discipline of children should be motivated by greater concern for the individual child. This insight and concern are permanent and invaluable. However, a resultant overnaive faith in equality and freedom led us for a time too far in the direction of a violent mistrust of all control and this again required correction in the light of new insights.

It was inevitable that our procedures should be modified as scientific research taught us more about the individual differences between children, and their implications for the educational process—including discipline. In the field of physical health, we were made aware of the biological and biochemical factors involved in growth. We were taught to evaluate the health of the individual child in terms of the known norms of physical development and glandular balance. Similarly, it was discovered that norms could be established for children's intelligence and abilities in certain fields of study, and that their learning capacity could be determined with some definiteness according to these standards. At the same time, psychologists began to investigate the laws of the instinctive and emotional life. Thus, the behaviorists taught us to reconsider our traditional ideas of "instincts," to regard much of the child's conduct as

"learned," and to control the environment in such a way that the child's behavior would be "conditioned" in desirable directions. Other psychologists concerned themselves with the emotional factors involved in learning, placing their emphasis upon the child's need for satisfaction and success. With the increasing spread of psychoanalytic teachings we also became more alert to children's unconscious motivations and inner conflicts.

Putting Theories into Practice

THESE contributions have come piecemeal, and our eager attempts to apply them to our immediate problems of child-rearing have not always been successful. If, for example, we believed that mere repetition would make a "habit" of some desirable kind of conduct, we devoted ourselves to seeing that our children did certain things over and over again—no matter how disagreeable we made ourselves in attempting to achieve this. But when we realized that feelings of satisfaction are a factor in the learning process, we tried to make desirable conduct pleasurable to the child. We have all seen parents go to absurd lengths to convert a simple routine into a pleasurable "game" in the hope that thereby a habit would be made to "stick."

In this very application of scientific findings we have thus come up against discrepancies, have become aware of gaps in our knowledge, and inconsistencies in our practical use of it. Just as we were compelled to become less naive in our interpretation of the social gospel of "equality and freedom," so also we are realizing that we must be less literal in our acceptance of scientific study as an educational guide.

We are beginning to see how, as individuals, we are influenced in our practice of discipline, consciously or unconsciously, by a composite of trends of our time and our culture. Even the form in which we seek advice is likely to be molded by the prevailing cast of thought. Those who were bringing up young children toward the close of the "gay nineties" saw parents just beginning to question that time-honored dictum that "children should be seen and not heard." Until then, the question that had recurred most frequently wherever parents came for advice, was "How shall I teach my children respect?" With the swing away from this authoritarian emphasis, there began a glorification of the child which made him a little Tzar in the home, with the whole family revolving about his being. Parents were intimidated into sacrificing all of their own needs and interests for what they fondly conceived to be "the good of their children." More recently the problem of freedom versus discipline often appeared in some such question as this: "When my boy wants to play the radio have I a right to ask him to stop just because his father has come home tired, or because I have a headache?" Today we are learning to balance freedom with discipline, to distinguish between liberty and license, and we find this same question asked by parents in some such form as this: "How can I manage so that in our family living there will be mutual consideration of one another's needs and interests?"

As we see these contributions of presentday thought and culture in perspective, we begin to apply them with finer discrimination and clearer discernment. The result has been that we can no longer administer learned "rules" with so much conviction. This is not to say that we vacillate, but rather that we do not feel under compulsion to prove something either for or against any school or theory. We have need neither to maintain authority for its own sake nor to revolt against it.

Instead, we have begun to throw some of the light of our new knowledge inward, upon ourselves—to take note of our inner drives as these affect children's responses, not only to ourselves as persons but also to the whole idea of authority, for which we stand as symbol. When we examine the motives for our demands upon our children, we find that these are not always what they seem.

Parents' Hopes and Fears

ONE mother is tremendously concerned because her little girl of nine is not neat and orderly, another because her boy of six shows no inclination to be truthful, another because her child dawdles and has no sense of time. It is true that such qualities as orderliness, truthfulness, and punctuality are desirable, even indispensable in our modern world. Children do eventually have to acquire them. But what is there in these simple virtues which makes their early development a matter of such overwhelming concern that otherwise temperate parents will use intemperate disciplinary measures to achieve them? The answer will often be found in the parents' own needs and fears: Is my child going to be as exasperatingly slow as his father is? What will the neighbors think if my child is untruthful? Will this child make

my home as slovenly as my own childhood home used to be?

As we grow in our ability to dissociate the disciplining of our children from our personal difficulties and drives, we shall learn that there are no punishments that will make children truthful, no rewards that will make them neat, no matter how we may succeed in threatening or bribing them into a semblance of these virtues. We will discover in this process, how impossible it is—even if it were desirable—to check the child day by day in terms of acquired virtues, to ask "Is my child obedient, or honest, or orderly, or responsible?" He is daily in the course of becoming, of acquiring. For character is a continuous growth—we cannot fix it by dates or by copybook rules.

We shall find also that we need not strive to surround the child completely with our understanding and protection—to extend its influence to all his contacts with the outside world to the end that all of his discipline shall be consistent—at school, at play, in his wider social relationships. It is from the varied situations and various standards with which he has contact that the child learns to adjust to other ways and other people. These are all a part of the educative process—and the parents' role is not to strive for a false ideal of consistency in disciplines, but rather to interpret the inconsistencies to the child and explain the necessity for them. From his playmates, teachers, and casual contacts with all kinds and varieties of people, the

(*Continued on page 188*)

Partners in Authority

It takes real maturity to accept the fact that authority implies conflict and that whether this conflict is constructive or destructive depends upon the parents.

LEONARD BLUMGART

WHAT do we mean by speaking of parents as "partners in authority?" The dictionary tells us that authority is "the right to power or command; the power exercised by a person in virtue of his office or trust; an individual who is appealed to in support of actions and opinions." And of partners, it says that they are "sharers or colleagues—as husband and wife."

Authority therefore has to do with power on the one hand and with dependence on the other. It will help to keep our thinking clear if we remember that the parents' authority over the child is the product of both these factors—first, the actual ability of adults to carry out their wishes, their purposes and drives with respect to the child; and second, but equally significant, the helplessness of the child which makes him dependent upon his parents for the satisfaction of his needs and for his very existence.

Reacting against the repressive authority of the past, which seemed to take little heed of the child's needs, presentday parents have mistrusted themselves lest they too exercise authority just because they *could*. And they have sometimes failed to realize that by abdicating their authority parents would be failing the child as profoundly, if in the opposite direction, as did the repressive parent.

The psychic basis of the child's need to be under his parents' authority is his conscious realization of his helplessness and impotence in the face of the real dangers of the outside world and the real inefficiencies of his own organism. Both of these forces—the external difficulties and his inner weakness—create in the child a tension which can only be relieved by the knowledge that there is someone nearby who is powerful enough to protect him from his own helplessness.

But if authority is in essence a matter of power, how can it be shared? How can parents be *partners* in authority? In spite of all its difficulties, the government of these United States—with its checks and balances, its divisions of powers—offers a useful analogy. In a family, as in a democracy, the very fact that power is shared is the characteristic which, we believe, gives it a distinctive value. But to be partners in the real meaning of the word demands of both parents a high degree of maturity. Each must be able to accept not only the responsibility of exercising

power but also the limitations that are implied in sharing that power. The insecure parent is likely to be driven by his own lack of self-confidence to set up an assumed authority that is over-severe toward the child and jealous of the partner in authority. He feels that he must be *all,* or he will be nothing.

Anyone who is thus driven to take an extreme attitude makes a poor sharer. The stern parent, for example, who has identified his authority with his own conscience, is more concerned with satisfying the severe dictates of that conscience than with satisfying the needs of the child. He reflects the attitude summarized long ago in the traditional utterances of a stern God—"Fear God and obey my commands." "I shall love them that fear me." At another extreme is the indulgent parent who has not outgrown his infantile desire to be the center of a completely gratifying environment. Since he cannot achieve this for himself, he does for his child what he has always wished would be done for him. The stern parent is the representative of all the drives that make for civilization; the indulgent parent, of our more primitive instincts and our desire for their complete and passive satisfaction.

The Place of "Don't" in Discipline

In recent years many parents have been afraid of saying "don't." But parents *must* interfere and they *must* forbid. The question is not whether to leave the child free, because he is never even relatively free until he himself achieves mature self-sufficiency; it is rather *how* to interfere and *how* to forbid. Ill-considered authority exploits the child for the parents' own ends and in so doing it becomes for the child a stimulus for disorganization and anxiety. If a parent should follow Bernard Shaw's advice never to strike a child except in anger, he could only expect the child to react to him as it would to *lightning*—by fear and flight. Sound parental authority is exercised quietly and directly, and for the good of the child.

The mature parent can exercise his authority with serenity because he has somehow come to terms with himself; he has found the middle ground between sternness and indulgence, and can therefore take a balanced view of his—and his partner's—position in the child's world. He realizes that though most of the child's needs have in the beginning to be met by external factors, the meaning and purpose of growth is to pass on from this passive receiving toward more active patterns of life. What the child must learn is to achieve satisfaction on his own initiative; instead of the environment doing things to him, he must learn to do things to his environment for himself.

Positive Value of Conflict

Though children may expect parents to be law-givers, this need to learn on their own initiative means that they will frequently be reluctant to conform to parental law. Conflict is an integral part of authority; for the needs and desires of the governed cannot always be the same as the purposes of the governing power. The stern parent tries to suppress this inevitable conflict and the indulgent parent tries to side-step it. To accept both the conflict and his responsibility to shape it into a constructive experience for the child is a real test of the parents' strength.

A still greater test is the acceptance of the fact that partnership in authority also implies conflict between the partners. No two parents, being themselves individual men and women, will ever see wholly eye to eye. But this difference in point of view may only serve to deepen and clarify their perspective on the child and his needs.

Moreover, children do not expect the mother and the father to express their authority in the same way. Their earliest and most intimate experience of authority is with that of the ministering and "tending" mother. As they grow older and their horizons widen, the father usually comes to seem more powerful and becomes the final arbiter of their world. As a matter of fact, we all know that a practical working agreement can, as a rule, best be reached on this traditional pattern of a fair division of the parents' respective areas of power. It is not just custom and convention which gives the mother authority over the "intra-mural" activities of the children—the details of their daily living within the home—while the father assumes the responsibility for their relationships with the outside world. In our society at least, this kind of sharing—which the child senses from his earliest months—is a natural expression of fundamental masculine and feminine roles.

But if it is to be more than an arbitrary and precarious division, it must spring from a common understanding of motives and purposes. One of the points which must be clear, if parental conflict-in-authority is not to degenerate into either hesitant inaction, or bickering, is that in practical situations, the parent "on the job" at the moment must be free to

exercise his authority as the occasion demands and to the best of his own judgment and ability.

But every such course of action must be accepted as an experiment, rather than as a dogma. There should be much discussion but little argument between parents. Argument implies an effort to decide *who* is right; discussion implies a candid examination of the situation to determine *what* is wisest under the circumstances. The one is subjective and egoistic; the other is objective and altruistic. Too easy or too complete agreement between parents implies either that one of them is not thinking and caring about the child, or that he is driven by a false sense of his own omniscience which can neither tolerate real partnership nor give thought to the child's needs.

As a growing organism the child's first need is to live on a trial-and-error basis; he must be both sufficiently free and sufficiently protected to experiment with his own powers, with things, and with other people. Perhaps the major function of parental authority is to protect him from seriously injuring himself or others while giving him scope for this experimental living.

The ideal of growth demands that parents give the child every possible opportunity to become an individual who is both integrated within himself and adjusted to his environment. Mature parents know that this ideal is never realized, but they know too that their child's chances of approximating it depend in large measure upon how they exercise their shared authority.

The Personal Equation in Discipline

In times like the present, when all our cultural patterns are challenged and insecure, parents must be doubly clear as to their individual responsibility for the guidance and discipline of their children.

ERIK HOMBURGER

THERE lived two men in one village and they had the same name—each was called Claus; but one had four horses and the other only a single horse. To distinguish them from each other folks called him who had four horses Great Claus and the one who had only a single horse Little Claus. Now we shall hear what happened to each of them, for this is a true story.

The whole week through Little Claus was obliged to plow for Great Claus and to lend him his one horse; then Great Claus helped him out with all his four, but only once a week, and that was on Sunday. Hurrah! how Little Claus smacked his whip over all five horses, for they were as good as his own on that one day. The sun shone gaily, and all the bells rang. . . . He was so merry that he smacked his whip again and again, and cried, "Gee up, all my five!"

"You must not talk so," said Great Claus, "for only one horse is yours!"

But when anyone passed, Little Claus forgot that he was not to say this, and he cried, "Gee up, all my horses!"

"Now I must beg of you to stop that," cried Great Claus, "for if you say it again, I shall hit your horse on the head, so that it will fall down dead, and then it will be all over with him."

"I will certainly not say it any more," said Little Claus." *

Like all Little Clauses in the world, Hans Christian Andersen's Claus finally goes too far in his hilarious Sunday insistence on possessing the world, and Great Claus, like all other Great Clauses, takes revenge by killing his horse. The fairy tale does not tell us whence Great Claus's authority came to do this. But it makes up for it in opening the gate of power to Little Claus with the usual breath-taking gesture—through clever use of his one and only horse's hide he later succeeds in defying the laws of reality, truth,

* Hans Christian Andersen's *Fairy Tales*. Oxford Edition. 1914. Page 9.

and property so effectually that at the end he is driving along a big herd of cattle, and Great Claus—as well as a few less important "old" people—is dead. The children applaud "Great Little Claus" and we, touched and amused, applaud Hans Christian Andersen.

The children and the poet understand one another remarkably well—but is not the joke on us? ("Now I must beg of you to stop that . . . . I shall hit your horse on the head." . . . "I will certainly not say it any more.")

This "true story" reminds us of the disturbing guerrilla warfare in which we live with our children. For the most part it concerns "little things," it is true; still a long road begins with the first inch and if Little Claus today *says* that the four horses are his, might he not tomorrow *believe* that they are? And is it not the fundamental trinity of our cultural world which then is in danger: reality, truth, and property? On the other hand, can we make clear to these little ones, without misusing our authority in the killing of their "one and only horse," that they have to learn to acknowledge other people's "four horses?" For how, if we kill it, can we forestall those infantile phantasies of universal revenge which only in fairy tales lead to happy endings?

To Be or to Know

No parent doubting his own authority can fail to be impressed by the eagerness with which our children follow and try to imitate those god-like figures entering the sphere of our homes—such as the plumber. Their eyes seem to say in admiration, "A big man who says what he wants, shows his tools, can explain what he is doing."

And just by doing what he is doing, he becomes a symbol of unquestionable authority to the children. And, indeed, *true authority* is not bound to any complicated circumstances—as are its two other forms, namely, the *authority of power* (physical or vested) and the *authority of knowledge*.

Parents ask scientific authority how much of the physical authority vested in them as parents they should use, because they no longer have the certainty of unquestionable authority within themselves. Before making a modest contribution to the answer of this question it would seem well to give a warning. A "personal equation" in the observation of the stars was considered long before we came to think of a similar problem in our attitude toward children. Educational psychology is a very young science. Observing its big and successful brother sciences, which master nature and thought in tremendous enterprises, it also seems to be somewhat in the position of Little Claus—who likes to imagine that the tools he has borrowed are his. According to the people who show interest, psychology would often rather be an admired part of natural science on Sunday or of philosophy on a holiday, than just be educational psychology—whatever that is—all the week through.

Under the pressure of the need which is forcing parenthood in its cultural vacuum to reach forward to any new educational image, educational psychology is obliged to put together the fragments of its knowledge of the child *as he is*—and the result is a fascinating picture of a robot made up of reflexes, instincts, growth patterns, psychic mechanisms, maturing processes and so on. But it naturally cannot give either the inner security of knowing what a child *should be* or the authority, which results from a traditional image, to form the child that way. Indeed to believe in educational psychology would, as Marcel Proust said about medicine when it was younger, "be the height of folly, if not to believe in it were not a greater folly still, for from this mass of errors there have emerged in the course of time many truths." *

In looking forward to these truths and the effect of their integration on the picture of man, parents in their everyday struggle still need Goethe's advice: "If you take people for what they really are you make them worse; if you take them for what they might be, you at least bring them as far as they can be brought." What then, a child *might be* depends on the vision of the parental culture; how far it can be brought, depends on mechanisms, some of which we may now consider.

The Beginnings of Discipline

The healthy young child in growing, maturing, playing, and learning gains a world and loses one. He expands his physical and mental abilities to master those activities which make up our everyday life, but at the same time he has, step for step, to give up the Sunday of his phantasies in which "all the horses are his and all the people are saying 'good day' to him, and all the bells are ringing." On the rhythm of natural growing, maturing, playing,

* *The Guermantes Way*. Part I, chapter 1, page 409.

and learning we impose, as everyone knows, a certain order of time and space limitation, varying from culture to culture. Less well known is the fact that the child's discipline is a serious problem long before we become conscious of the problem of authority and its alternatives. The most effective cruelty or leniency sets in when the child opens his mouth to drink the world with his mother's milk. There, not yet conscious to the baby and strangely unknown in its effects, society (represented by parents, nurses, physicians, and so on) decides definitely how far to adjust the environment to the clockwork of the child's necessities, or to adjust this clockwork to "discipline." Let us not overlook from the very start the fact that modern parenthood, which is so self-conscious in disciplining its children, imposes without hesitation on the half-blind baby the most serious restrictions. If experts say the baby can be weaned at this time and in this or that way, and trained at that time, then the parents change age-old educational patterns of their race and their family in one day, without giving a single thought to the question of what importance an act like this may have in personal and cultural development.

There are few things in life as tragic as is the disturbance of the deepest relationship in this world—namely that between mother and child—which is caused by the general educational insecurity. There is the mother who enjoys nursing her baby or holding it close to her and, suddenly remembering a newspaper article, a psychologist's advice, or an old wives' tale, and fearful that she might spoil the baby, becomes at once very practical and distant; the mother who for some reason feels that she should give more pleasure to her child yet feels unable to find or to make time to do so, and then suddenly smothers the child in expressions of tenderness; the mother who has allowed some freedom to her child in wetting and soiling and then suddenly is reminded by a visitor that the world will collapse if she does not change her methods immediately; others who force themselves to restrict the toilet freedom of their children systematically and rigidly, and then, seeing the child's conflict on the chair, suddenly—like a pin prick—experience a moral breakdown and give in. These sudden reactions may often be unconscious or regarded as of no importance by the parents, but the child in its insecurity experiences them deeply. And in this connection it does not make much difference whether the original tendency of the mother, the disturbing thought, or the interfering advice represents traditional or radical, religious or scientific rules.

If a mother does not live in a cultural environment which is consistent and unquestioned enough to relieve her of individual decisions in the principles of upbringing, it is easier and simpler to assume that the earlier the baby learns what order is, the less doubt there will be in its later training. At least it seems so with dogs. But dogs are trained to serve and to die; they will not be forced to represent to their young what their master represented to them. Our children will train children. They are not trained merely to function without too much friction for a life-time; generations will depend on the expectation, enthusiasm and readiness to believe which their early training leaves in them.

Those organs and organ-systems around which the educational interest centers first—the nutritional (in-taking) and the excretory (releasing) organ-systems, which are closely related to the simultaneously developing sense (in-taking) and muscle (releasing) systems—establish more than the physical relationship to the outer world. In every world contact, be it physical, emotional or intellectual, some part of the outer world will pass through the human being's system, and the integrity of his personality will depend on the firm establishment of his ability to take in, to digest and to eliminate—virtues which the body teaches if we restrict our interference to help only. It is, then, obvious that what the discipline of the different zones and functions has to accomplish is, it is true, the useful ability to accept limitations and postponement of satisfaction at certain places and at certain times; but it should also leave intact that curious aggressiveness which reaches out toward the world and the future, the *general ability* to reach for, to take, to throw away, to keep, to give.

The study of primitive societies, in which children seem to be happier than our children are and free from educational guerrilla warfare, shows that the primitive society as a whole is as systematized in its restrictions as is our society—and it shows the same detailed relationship between early upbringing and general attitude toward life which psychoanalysis reveals for the individual in our culture. We cannot use primitive societies as an argument for hostility against culture as such. But their restrictions are set after the child has been welcomed into the life of the community and the family, as if the world had just waited for him, and at least some of his drives are satisfied to the full. Furthermore, the restrictions,

when imposed, are uniform—they do not change from house to house, from district to district.

Among the many considerations which are provoked by the title of this number of CHILD STUDY, I would put this one first: the fact that we follow individual moods and neuroses on the one hand and culturally independent specialists on the other, and carelessly impose traumatic changes on the growing organism and mind of the *youngest* children, may be of more importance than the content and the form of these and any further changes, because it shows that we are inclined to avoid the issue of authority and discipline in shifting it to that early time of the baby's life when it does not seem to be a moral issue. Is there any greater moral issue?

If science is supposed to share those responsibilities toward life which other cultural systems, in dispersing fear, take from the individual, an integration of the knowledge of the pediatric, obstetric, psychopathological, and anthropological specialist is a *conditio sine qua non*.

Conscience

THE human conscience behaves like an organism. Its existence depends on the dominance of the power to integrate over the tendency to disintegrate; and it is highly sensitive to environmental circumstances. Being balanced only in a certain moral temperature, as it were, it has to adapt continuously to changes in order not to "catch cold."

Let us say a child has just learned not to soil. He has even forgotten that he ever wanted to do it, and forgotten who told him not to; so much has a part of his ego assimilated a part of his mother. At this point a sister is born, who is loved by everyone even though she soils. The mother seems not only not to be distressed by this, but even interested in the little sister's excretory activities. Whether the child can withstand this twofold argument for the forbidden, largely depends on the moral strength which he has acquired with the prohibition, or the confidence and security it gave him. Doubt would mean disaster. Not infrequently the child can regain his balance only by being temporarily unmanageable (for example, spilling food or water) and by provoking the mother into making new prohibitions which the child can use as a reinforcement of the old ones. Thus the conscience of a child implies innumerable successive prohibitions which it sees overturned and reinstated in others (especially in the brother or sister)—being driven alternately into identifications with the rebel and the authority.

This fluctuation, so obvious in the child, still continues in adults. Always trying to keep the balance between overconscientiousness and amorality we have friends to comfort us and friends to spur us on. We are lucky if they are the right friends at the right time. If they are not, they will be amazed at our attempts to make them something which they are not: we project into them the qualities which restore our balance.

Our best friends, of course, are the friends of our balance, and this is what parents should be for their children. The earlier they begin the better, because it is at the beginning that the child needs security, love, and help in order to grow strong; later on he will often need opposition to try his strength.

It is always the whole family which unconsciously has to make a readjustment when the balance of one member is disturbed or reestablished, the whole family which has to readjust to the situation when a new member arrives. The parents' personal equation in discipline will depend largely on what they experienced as children with their parents and their own brothers and sisters. They will see the forgotten history of their rebellious and obedient identifications revived in their children; cruelty and lenience, "intuitive feeling" and optimism for one child, and "strange feeling" and bewilderment about the other will repeat the pattern of their childhood identifications.

In review, some factors of the personal equation in discipline include: the first conditioning experiences of the parents in their infancy; the firm development, unconscious strength, and adaptability of their consciences; the position which they had in the family constellation of their childhood; and the position among their children of the child to be disciplined; last but not least, the ability and opportunity to participate in a cultural life which offers relief in collective identifications and projections.

"Fear Not"

ALL this, as I have said, is not of too great importance for parents who do not fear and not of much value for those who do. Parents without unreasonable fears should try to be as liberal and as firm as they can without being tense or unnatural. Outbreaks in one or the other direction are not of great importance so long as the feeling of fondness and security is dominant. This security will be

stronger if it is consistent with a social, cultural, or spiritual system in which the parents live or toward which they work with deeper conviction. If it is their conviction that educational science is important, they should study it as objectively as they can, knowing that only slowly can what we know change what we are. The best and the worst we do to our children we do unconsciously.

As to the parents who fear or whose children are afraid—no one ever succeeded in helping a child to overcome nightmares by learning a classification of fears. To believe that we are free to choose educational attitudes which are the basis of cultural worlds simplifies the problem according to the old illusion of free will—a Little Claus illusion. What one needs when one is afraid is an advisor. The "advisor in human relations" is identical nowadays with various professions (psychiatry foremost) none of which however, in their present status, meet the enormous cultural demand for modern family guidance. Much fear of "psychiatry" has to be overcome before those psychic colds which we mentioned above will be made the subject of treatment as soon as and as often as they occur—in the same way that physical colds are treated by the family doctor. As it is now, psychic colds have become chronic catarrhs before the psychotherapist sees them.

I do not know whether the search for a Golden Mean is a good substitute for a cultural program. Avoiding too great severity, avoiding too great leniency brings about in many cases an impoverishment of the child's impressions and expressions to such a degree that one wonders whether he will be able to give the coming generation either love or discipline. For the majority of children there is a further consideration which is important enough to emphasize in conclusion.

We do not diminish anxiety in our children by avoiding the emphasis on authority in their environment. The amount of anxiety in a child depends largely on the child's own aggression, which we can make useful by offering him security, inner enrichment and an authority with whom to identify. For so many centuries one has seen only one pattern of revolt—the revolt for more liberty and knowledge. Today in many countries which have gone through panic we see disappointed youth in revolt for authority.

We have begun to ask. If we do not find answers which correspond to the magnitude of our questions, our children will follow those who do *not* ask and feel *unquestioned,* and it will not be in our power to determine whether those leaders shall represent progress or regression.

Social Discipline and the Outside World

When children run up against the authorities and pressures of the larger world of school and play, what they need from their parents is not protection so much as interpretation and guidance.

ERNEST OSBORNE

WE HAVE it, on her own authority, that Topsy "jest growed." One may assume that the young lady was not a very introspective child. Given even the very simple conditions under which she lived, there is little doubt that the aforesaid growth was not nearly as much a thing of the wind, the sun, and the rain as her statement implies.

Today, at least, the growth of the young of the *genus homo* is affected by a myriad of influences. And the increasing complexity of our modern society bids fair to add an even larger number of pressures which will affect that growth.

Other articles in this issue deal with the way patterns of behavior on both the giving and the receiving end of discipline are developed within the family. For most children under six years of age the authority and the discipline of the family make up a large part of the pressures to which they are subjected.

But with the beginning of his school experience, the child is in contact with a constantly increasing number of non-family groups and individuals whose behavior and attitudes very definitely affect his behavior and his attitudes. While it is probably true, as Groves says, that "The child must find his supreme support somewhere, and unquestionably this had best be from the family," it is impossible for the family to remain the sole source of social support and authority after his first few years of life.

Out from the Sheltering Hearth

Nor would it be desirable. For the family group itself has not a sufficiently varied point of view and contact to assure the child experience with the diversified influences he needs for real social growth. The complete, unthinking acceptance of his family's assumptions and prejudices can hardly prepare him to meet in any effective way the constantly changing environment in which he has to live.

Then, too, though his family experience may give him basic attitudes toward authority, he must learn to adjust specifically to the authority and pressure necessary when large groups of people are living closely together. Even in the primary school years, when he is still largely shielded against many of the pressures that affect older children and adults, his daily contacts with his schoolmates and with his teachers are beginning to make him aware of the fact that other people do things differently than they are done in his home. Some of the attitudes and behavior which he has been taught are not acceptable are considered quite all right by his schoolmates, while they, in turn, may find some of his behavior quite out of line with their family mores.

But this is all rather general. What are some of the specific problems which the family must face when the child is subjected to pressures outside the home or when he comes under the influence of authority other than that of his parents?

The child who has learned to respond to a quiet and courteous, though firm, request may find himself quite bewildered when the policeman or the zoo attendant shouts threats at him for some minor infraction of regulations of which he is unaware. At times this bewilderment may seem to be impertinence and may bring on further heavy-voiced and heavy-handed methods of discipline.

In such situations, the parents' responsibility is at least threefold—to protect, to interpret, and to prepare the child specifically to meet other similar incidents. A vigorous protest coupled with an attempt to explain the type of control to which the child responds, though not an easy procedure for most parents, will not infrequently gain the cooperation of the official and prevent similar outbursts on his part later. Without condoning the behavior of the policeman or the park guard, the parent may help the child to see that he may have been bothered by children who paid little attention to less rigorous commands or may just have been feeling "under the weather."

In addition, the child should have specific techniques suggested for avoiding similar situations in the future. Equipped, then, with the conviction that browbeating and threats of force are not forms of desirable behavior, but that they may in individual instances be the result of readily understood causes, and knowing ways of avoiding too unpleasant occurrences, the child will not only be less affected emotionally but will be learning to adapt himself to an environment that will not always be friendly.

In the school, too, the child often meets quite different pressures and authority from those to which he has become accustomed at home. The very fact that he is a member of a comparatively large group, rather than the only child or one of two or three, means that it is not always possible for even the understanding teacher to make his adjustment to a new environment as smooth a procedure as might his father or mother. In even the most liberal educational scheme, certain regulations which need not be enforced at home are necessary to protect other children.

Control in the Group

Differences in authority in a group situation are usually easily accepted by both children and parents. The impersonal and non-discriminating nature of much of this type of authority tends to take the sting out of the child's natural resentment at interference with his activities. At times, however, the teacher's methods of control and the pressures that the school puts on children may seem undesirable to parents. A considerable number of specific procedures, such as threats of punishment if children do not "tell on" others who have broken school rules, use of ridicule and sarcasm, dictation of moral maxims such as "silence is golden" to be written dozens of

times as punishment for some misdeed, or emotionalized drives to join in various commercially-motivated health programs—all these and others besides are procedures with which many parents cannot agree. At the present time, the regulation forcing children to take a "loyalty oath" is causing a good deal of controversy in different parts of the country. Methods of instruction, overdoses of homework, and the use of texts with biased points of view may also cause conflicts between the home and the school.

Where Home and School Disagree

WHEN parents agree with the type of authority and pressure exerted by the school, when they believe it is for the good of the child, their task is the comparatively easy one of interpretation, of helping the child understand that it is necessary for him to conform in certain situations and why it is important that he learn to do so. Where there are basic differences between the points of view of the home and of the school, the problem is not so simple. If the child is made a party to the controversy, he may suffer unduly as a result of either direct pressures placed on him by the teacher or his classmates or their silent disapproval. As a result, he may be made to feel "left out" and alien. Even those parents with very strong convictions concerning the undesirability of loyalty oaths, of military training, of excessive competition in academic work or in sports, are rightly concerned as to their right to subject children to disapproval or persecution which may scar the sensitive ones irreparably. In certain instances the conflict can be avoided by transferring children to schools whose policies and practices more nearly approximate those of the home. But this is a recourse to which few can resort.

The ultimate solution of such conflicts resides in a closer working relationship between the home, the school, and other community groups. Although legitimate differences of opinion as to the function of education will undoubtedly always exist in any democratic society, the careful consideration of the need of individuals for opportunity to develop without undue pressure from others should make possible a greater harmony between the purposes of the home and those of the school. In several instances such close cooperation has resulted in desirable changes of practice both in homes and in schools. The immediate responsibility of the parent, however, is again that of protection, interpretation, and the development of specific techniques to help the child meet conflict or difference of opinion without personal confusion or disaster.

Even more significant pressures are being exerted by the companions of his own age with whom each child spends so much of his time at school and in play. The parents of any child of school age can list dozens of attitudes and practices which the child has "picked up" from his playmates. Some of them seem desirable and some merely unimportant; but many, to the child's parents at least, are a source of concern and anxiety. Gum-chewing, swearing, slang, playing for "keeps," fads in clothing or the lack of it, interest in movie stars or baseball players, group-derived disregard for study and pride in slighting the social amenities are but a few of the practices which have been, are, and probably will be annoyances to parents.

Much unhappiness is caused by parental suppression of some of these mores, because to the child they are symbolic of "being one of the gang." The boy who is forced to wear coat and vest when all the other fellows wear sweaters, the girl who is not allowed silk stockings or high heels although all her friends are thus equipped, may both be made to feel so different from their mates as to suffer serious emotional difficulty. So with other group mores. Reading sophisticated books, staying out late, and many other fads and fashions of youth may cause serious conflicts between parents and children.

"When in Rome"

NO SIMPLE formula can be suggested for the resolution of these conflicts. Undesirable as some of the behavior may be, unhealthy as sweaters or high heels may seem, yet parents must realize that unless such things are handled most discreetly, the emotional and social hurt of being considered "different" may be even more serious and undesirable. Here, as in so many of the relationships between parents and children, the best course is a difficult one—a Scylla and Charybdis passage—for one hopes to avoid the development of attitudes in children which places them at the mercy of every whim of their playmates, as well as to refrain from binding the child with so many parental sanctions that desirable group life is crippled.

Undoubtedly one of the major motives causing parents to attempt to prolong home authority in all aspects of a child's experience is their desire to make

the path of growing-up a smooth one. They are eager to help children avoid mistakes that may seem to have disastrous results. Unfortunately this parental path-smoothing too often leads to the very disasters which it is intended to avoid. Young people who have been forbidden the social life of their peers as they are growing, who have been kept on the protected path, either find great difficulty in making their way through life unprotected when they reach adulthood or rebel against the over-severe restriction and go to extremes.

External authority and pressures will continue to play upon the home and the individual members of the family. Two principal methods of meeting these pressures and reacting to the authority are possible. One consists of protecting the child as far as possible from all experiences that may be unpleasant or may tend to develop interests outside the home; the other welcomes the child's outside experiences as a necessary part of growing up and gives him support and protection so that he may meet the pressures in a constructive way. Inherent in this method is the belief that the family can serve as a medium for interpreting the unpleasant and the cruel things that children meet, that it can supply the aid and comfort that will keep them from being overwhelmed by such things, and that it can armor them with techniques and with attitudes which will enable them to discriminate between various pressures and authorities.

The result of successful family guidance—and the goal most earnestly to be desired—is the development of self-guidance to the point where the young person is neither blindly subservient nor blindly rebellious to authority, but can plot his own path with due regard for the controls of the society in which he lives and respect for the personal values which he himself has developed.

The Dilemmas of Adolescence

No two generations can—or should—be expected to "agree"; but, given a sense of humor and a spirit of mutual sympathy and respect, young people and their parents can achieve together a constructive basis of understanding.

WINIFRED RICHMOND

OF ALL the topics offered for discussion in this symposium, I seem to know the least about the one assigned to me. Not that I am not well acquainted with both youths and parents impaled upon one horn or the other of this or that dilemma, and imploring somebody or the world at large to do something about it. But just what to do about it is so much easier to ask than to answer that I feel impelled to turn the discussion into an open forum, or a "panel," or just a good old-fashioned experience meeting.

Here are Mr. and Mrs. Smith, who are struggling with the problem of an adolescent daughter, their one and only, who at the advanced age of fifteen is calmly asserting her right to order her life as she pleases, including a liberal use of rouge and lipstick, wearing high-heeled shoes and smoking cigarettes.

"Think of it!" laments her mother, "she won't wear the sensible shoes I got for her. Took them back and exchanged them for high heels. And cigarettes! A daughter of mine smoking, right in the house before us. Says she's not going to sneak about it and we might as well know it. Isn't it awful!"

Well, *is* it awful and, if so, *what* is—the fact that the daughter's code won't permit her to sneak and that she must be honest with her parents, or that she is wearing high heels and smoking, or that she has thrown down the gauntlet to authority?

And what does the daughter say? The usual things—"Dad and Mother are old-fashioned; Mother can't see that I'm grown up; she loves to buy my clothes and boss me. All the girls smoke. What harm is there in it? At any rate, they ought to be thankful I don't drink cocktails!"

Here, too, are Mr. and Mrs. John Doe, worrying about their seventeen-year-old daughter, the youngest of three. They begin by explaining that the present Mrs. Doe is the girl's stepmother. They bring forth the girl's letters and diaries, which proclaim her great dislike for the stepmother, and detail the pains the

girl takes to avoid encounters with her. (Should parents read their daughter's diaries?) The father is much broken up. The stepmother is kindness and patience itself, he says, and he has asserted his authority and told the daughter she shall obey her wishes in the matter of keeping her clothes and room neat, helping with the work, and being in at a certain hour. Whereupon the girl ran away. She packed her suitcase and walked out of the house, and went to stay with her married sister a while. (Was that running away?) Well, she went of her own accord without her stepmother's consent.

Later the daughter comes to see me. She is a large, mature-looking young woman, not very communicative. Probably she talks in her diaries.

"How old do I have to be," she asks, "before I can go away for a short visit without asking my stepmother?"

A Break for Freedom

ALBERT really did run away—dropped out of college, shipped on a coastwise steamer, and turned up in New Orleans after his frantic parents had instituted a nation-wide search for him. So far as the parents were concerned, they had done everything they knew how for him, guided and shielded him through a delicate childhood, then sent him to a military school to make a man of him, and finally shepherded him into a great university, where he was headed toward his father's profession, law.

"He was always a *good* boy," wept the stricken mother, "so obedient and willing to do what we asked of him. He hated military school, but he stayed because we wished it. What *can* have come over him?"

And the boy—"Gosh, but it was good to be on my own, without somebody on my neck all the time. Military school was just one notch worse than home. I've been supervised all my life, and I guess college freedom went to my head. I didn't study a bit, and took so many cuts I knew I'd be dropped anyway, so I just got out to see the world a bit. I'll have to go back into the cage I suppose, but I learned a lot on that trip!"

Now let us listen to Marion, twenty-one, who after hearing a lecture, wrote me a long letter about himself and his relations with his parents.

"I have never really known my parents," he said. "They were always so absorbed in each other that I thought they cared little about me. They were kind, but they had theories about children learning responsibility early, and I've bought my own clothes and chosen my own books and picked my own friends ever since I can remember. I could never discuss things with them. They always said, 'Oh, go ahead, son—your guess is as good as ours any day.' I never knew what they wanted me to do, or what they believed was right or wrong, or if they had any standards. So one day when I was sixteen I thought I'd find out. I got gloriously drunk, and was carried home in the early morning in an awful mess. It did the trick too. They sobered me up, and then my father lectured me and my mother wept over me, and together they gave me more attention than I'd ever had from them before. After that they sent me away to school, and I guess maybe their theories did work, for I got through all right and have a good job. But I've always been sort of lonesome for the kind of parents other fellows seem to have. Somehow I never can quite feel that I belong anywhere."

So much for the experience meeting. Now who'll start the discussion?

Mr. Smith: "But what are we to do about it? How much freedom can we safely—*safely*, mind you—give our children at fifteen or sixteen? Where does authority leave off and freedom begin? How are we going to strike the balance between them?"

Good questions. Who can answer?

Mr. Doe: "Aren't there essentials in which we should expect obedience? My children must do certain things because I know those things are important for their welfare. In other things they can do as they please."

But in what things must they obey, Mr. Doe?

"Well, things that concern their health, we'll say. We made them eat spinach and go to bed at seven when they were little. Why can't we say now they can't stay out till all hours and smoke cigarettes and drink cocktails?"

(Say it all you want to, Mr. Doe. The point is can you enforce it?)

"Say, I don't think those things are essentials." This from Marion. "Health may be, but look at how the doctors disagree on what is good or bad for you. They even say you don't have to eat spinach now. And anyway the people that are always fussing about their health are not healthy. If you are busy and happy, you're likely to be healthy anyway." (We might turn it about, Marion.) "Well, I think parents ought to hold up certain standards of conduct as essential, like honesty and truthfulness, kindness, and so on."

Albert's mother speaks: "I think young people ought to consider it essential to think of others first, to stop and think how their behavior is going to affect their parents. If we could just teach them to do that it would take care of so many things."

"But," says Mrs. Doe, "don't you consider it essential that young people form certain habits, such as neatness and promptness and industry? If we let them be careless and lazy and just have a good time while they're growing up, when will they learn not to be?"

Up speaks that forthright young lady, Mary Smith: "You're all going round and round," she says. "No two of you agree on what you call essentials, and that's what gets us so mixed up. Down in our hearts most of us think our fathers and mothers are about right, and we really want to please them; but when one thinks one thing is most important and another thinks it's something else we just have to figure it out for ourselves. Anyway what's important to us is to keep up with the times. If all the other girls wear high heels and use lipstick, what kind of a freak would I look if I didn't? I'd be an old-fashioned girl, all right enough. You just have to be like the others if you're going to get anywhere."

Now let Albert have a word: "Of course you have to be like the other fellow to a certain extent. That's what got me. My fraternity brothers were all so much more experienced than I and knew so much more that I felt like a little kid. You can't keep a fellow wrapped in cotton wool and supervise and direct him all his life, and then expect him to step out on his own all at once. Nobody wants to hurt his parents' feelings—we're not rebelling against them. It's hard enough to let go, anyway, they ought to help us get started instead of holding us back."

Now may the Chair say something?

How Much Supervision?

HERE are cases that can be duplicated in any psychologist's files. These parents hold varying views regarding the scope of authority and what is essential to their children's future welfare. Some believe in constant supervision and direction, and others in beginning early to let children alone. Yet when the children reach adolescence, they *all* rebel. None of these parents have been able to strike the note which their particular offspring needed.

The psychologist deals with them as individual cases. One needs help here; another, there. Sometimes parents must change their viewpoints or theories; sometimes children must be aided to understand the situation better. Usually we find that it helps, after the preliminary sizing up of the situation, to sit down as a family group and thresh the matter through. Very frequently the parent gets a clearer view of his offspring's troubles if he can be induced to recall his own adolescent grievances. And the youngsters, sitting in conference as equals with their parents, are likely to rise to the occasion and bestow upon the bewildered elders a greater measure of authority than they ask for!

I have also known families where, before trouble develops, parents and children sit down with paper and pencil and work out which things should be considered essentials, and which left to the children's judgment. Such codes might have to be revised from time to time, but if both sides live up to them they seem to me excellent. The important thing is the feeling of family solidarity that such procedures foster. It is not child against parent, or parent pulling one way and child another, but a group attack upon a common problem.

Two things seem to me essential in the establishment and maintenance of a sound and happy parent-child relationship through adolescence: first, parents must have a good deal of insight and understanding regarding the nature and meaning of this period of life; and second, they must be pretty well acquainted with themselves.

Generalities and rules and theories will avail little if, in trying to apply them, one runs counter to the needs of adolescence itself. Authority may be enforced, but the precious buds of individualism crushed in the process. Or one may refuse support at a time when it is sorely needed, and lose an opportunity that may not come again.

But always the parent will guide or control, not so much by reason of what he does or says as of what he *is*. To face our own faults and foibles humbly, to count our assets with confidence, to hesitate to command where we cannot lead the way, but to act always with our eager young people in the greatest sincerity—these are worth while.

But they are not easy. One does not know oneself very well even in a lifetime; and a few years of parenthood are all too short to get acquainted with adolescence. We can only do our best, remembering not to take the situation too seriously, and realizing that in all likelihood boys and girls are going to come through to maturity at least as successfully as their parents did.

Parents' Questions and Discussion

These discussions are taken from "Parents' Questions," the book by the staff of the Child Study Association, announced on page 190.

STUDY GROUP DEPARTMENT
CÉCILE PILPEL, *Director*—JOSETTE FRANK, *Editor*

Such incidents as the following make some of us "modern parents" pause for reflection: On coming home from his office, a father asked his ten-year-old son to go out and buy an evening paper for him. The boy answered crisply that he was busy with his lessons and couldn't be disturbed. The father was indignant at first; but on second thought went out to get the paper himself. Is this what we have to expect from "modern discipline"?

"Modern discipline" differs from the traditional approach in kind rather than in degree. It is not a question of how much obedience, but rather of what kind of obedience, we want from our children. If we think of the child as a tool for our use or convenience, we can demand obedience as a service—and get it. But if this father regards his child as a person, he is asking not a service, but a favor. In that case his procedure would be the same as if he were asking a favor of an adult. In framing the request he would take note of the fact that the child was absorbed in something; he would express some regret at interrupting him, and explain why the request seemed necessary—he was tired, perhaps, or for some other reason felt that the boy could go more easily than he.

Such discipline is rooted in fundamental qualities of affection and mutual consideration in the parent-child relationship. If the relationship between father and son was such that each could ask favors of the other without fear of being unfairly imposed upon, the boy, when he realized the father's reason for interrupting him, would no doubt have complied with the request; and his expression of annoyance at the interruption would have been accepted by the father as no more than a spontaneous voicing of feelings such as adults also experience but have learned to control.

What can be done when parents disagree on a question of discipline?

It usually happens that in dealing with a particular situation one parent is called upon to make the immediate decision. Where the other does not feel that this decision is wise, this can be talked over later, but not in the child's presence. Then, if a reversal seems necessary, the change can be explained to the child honestly, based on the other parent's feeling in the matter. On some questions of procedure there may be legitimate difference of opinion which can be met by discussion or compromise. But where, as sometimes happens, there is a fundamental difference of viewpoint or possibly a conflict between the parents themselves, it might be worth while for both parents to present their problem to a more detached person who may help them to arrive at a common acceptance of principles to use as a guide in future situations. It is most important to agree upon some definite course and to follow it consistently, so that the child will not be confused by his parents' conflicting purposes and methods.

Must we always give a child reasons for our demands?

Again as in so many matters, this is a question of age; we must know what reasoning the child is capable of. A child of four must accept certain things that cannot seem reasonable to him—such as having clean hands, for instance. He will be able to see only that it is necessary to conform in this respect to what is expected of him. It is up to us to make conforming as pleasant as possible. An older child can understand more complex reasons—reasons for being clean, for doing or not doing this or that. We will then find it possible and desirable to explain

the necessity of what we are asking. At the same time, if the child has learned to have confidence in our judgment and has found us usually reasonable, he will very often accept our demands without expecting to be given the reasons for them. He may even welcome this simple way, somewhat relieved that here is something he does not have to think about—but merely to do. When we do feel impelled to give reasons we must be on our guard against allowing this to become simply a battle of wits—our reasons against his. And we must be sure, too, that the reasons we give are honest ones, not merely plausible words to cloak our real motivation.

Where a child always demands the "reason" for whatever is asked of him, one suspects that he has already found this a good weapon for getting attention, for keeping contact with the adult, for stalling rather than attending to the obvious business at hand. Children often "get that way" because of their parents' mistaken belief that all their questions must be respected and answered; such parents have not learned to discriminate between the questions which "want to know" and the questions which merely "want to ask."

How can I keep my six-year-old from playing with matches? I have tried to keep matches out of his reach at home, but he seems to find them elsewhere; his pockets are always full of them. Scoldings and even punishments have had absolutely no effect.

This is a perennial question; for the desire to play with matches seems to be a phase every child has to go through. It may come earlier or later, but at some time or other it must be dealt with. Undoubtedly the little child gets from the striking of a match some immensely satisfying experience. Perhaps it is the feeling of power and mastery that comes of making this "miracle" happen; it may be something of the primitive's astonishment and delight. Or it may have some significance for him which we do not quite understand. But whatever it means to *him,* it means danger to everybody, and it is our responsibility to safeguard him. It is important to inquire whether this child's interest in matches and fire-making is so impelling that he does not play actively in other ways. Where lighting fires is almost an exclusive interest it warrants a closer study of the child. But if he *does* play actively also at the things that ordinarily engross a six-year-old—his blocks, his bicycle, skates, and so on—there is probably no such need.

At that age, keeping matches out of his reach is, as you have found, almost useless, since a child of six has enough range to be able to find them elsewhere. But he is also old enough to be taught caution in their use. Show him how to light matches safely. Let him do the lighting with matches wherever possible—light the fire in the fireplace if there is one, start the brush-pile fire, and so on. If none of these things is possible, permit him to strike matches on the box under your supervision; let him hold the burning matches until they die out. He will probably feel satisfied after a little of this, or you may call a halt and promise to let him do it again with you another time. If you find that he is not content to limit his activities in this way, then you will simply have to keep close watch over his play for a time. This interest, too, will pass; or it will find more suitable satisfaction as he grows older, in learning the art of building camp-fires well and safely, and cooking on them out-of-doors.

Is it evidence of lack of imagination or initiative if a girl of eight is always "good" and never rebels against authority?

So much "goodness" may indicate any of a number of things; one would have to know more about the child and the environment to judge whether her being "good" is cause for concern or for satisfaction. If she lacks imagination, this would appear also in her play, and then one would have to find ways to stimulate her in this respect. If, however, the environment or the person in authority has been repressive, it may well be that the child does not really *accept* authority but merely *submits* to it, feeling herself incapable of effective opposition. If this is so, there is grave danger that she will fail to develop into an adequately self-directing adult. Such a child often withdraws from any contests with authority, accepting it outwardly, but escaping into phantasy for her real satisfactions. In such a case it is important to reduce the pressures so far as possible and to work toward cultivating the child's self-confidence.

Do you really mean that she *always* responds without protest to everything she is asked to do? If you mean "usually" rather than "always," then she may simply be one of those children who are temperamentally less assertive than others, and to whom authority as such is readily acceptable. Her conformity may indicate only that she is well adjusted to her environment and fairly well satisfied with her world just as she finds it.

When the boys were little we had no trouble with them at all. They minded me and we all got along together without quarreling. They seemed to take it for granted that I meant well by them and knew what was best. They are twelve, fifteen, and sixteen, and now even the youngest acts as if he didn't hear what I said to him, and the oldest one deliberately disobeys. They are fine, reliable boys on the whole; but they can't be allowed to do everything they want to, or not to do as they are told, when I know better what is good for them.

These are the ages when both boys and girls enjoy making excursions into the adult world and when half the fun lies in exploits (usually harmless enough) for which they do not get parental permission. Although the twelve-year-old may seem to you still too immature, he undoubtedly is very eager to tag along with his older brothers. On the whole the tendency is sound. Growing boys should break the old habits of feeling they have to account for all their moves to their mother. Often, too, they feel that the mother is too fussy, wants them to be "sissies," and doesn't "understand." Perhaps not having a daughter has inclined you to want to bring out feminine behavior in them; they may be rebelling against that. Adolescent boys need a sense of kinship with other males. This, too, is the age when it is more wholesome for the father to say "yes" and "no" and to assume whatever disciplinary force is required. If their relation to their father has been such that they respect his wisdom and experience and believe also that he has their interests at heart, they are likely to accept his guidance and advice, where they would reject yours as being "womanish" and therefore something to be repudiated.

Suggestions for Study: Authority—In Search of a Golden Mean

TOPICAL OUTLINE

1. Discipline Old and New

   Contrast between demands for obedience and newer concepts of self discipline and self direction.
   How much "freedom of choice" can we give to little children? to older children? Estimating the child's capacity for self direction; when to say "no."
   Rewards and punishments—are they effective in teaching children what we wish them to learn? Possible undesirable results from the habitual use of rewards and punishments.
   Give and take in family life—learning to live together harmoniously. The "spirit" versus the "letter." Importance of the parents' own inner adjustments and security.

2. Partners in Authority

   Disagreements between parents not always destructive to maintenance of authority; question not of "who" is right but "what" is right. Distinctive contributions of father and mother to children's development. Importance of child's belief in father's dignity as well as kindliness. Is the father's position in the family group threatened by presentday economic problems and modes of life?

3. Guiding the Adolescent

   Character of adolescence; naturalness of revolt against parental authority; the adolescent and the outside world; "pressure" from friends, school, movies, reading matter, standards of other families. Guiding without coercing; trusting to the effectiveness of the parents' early training of their children.

PROBLEMS FOR DISCUSSION

1. Mrs. B wishes to teach her ten-months'-old baby "right habits" from the very beginning. In crawling about the floor, he often stops and picks up small objects which he puts in his mouth. He puts his toys in his mouth, too. Is this characteristic behavior for a baby of this age? Should Mrs. B say "No, no," or give him a sharp slap when he does this? Will he get over the sucking habit if she does not take steps about it? How should she proceed?

2. Mary is eleven years old and for years her mother has tried to teach her to clear up her room before going to bed at night and to keep it reasonably neat. But Mary does not seem to respond to her mother's exhortations and reasoning. Mary's father feels that the time has come when the child should be punished—deprived of movies, a party, an excursion. He has never quite agreed with his wife's view that children can be brought up without punishments. How may the matter be adjusted?

3. The hours for young people's parties in a suburban community are becoming later and later. Now Janet, age seventeen, says not to expect her home next Saturday night until one or two in the morning. She and the others of her set go off with boys in automobiles to road houses to dance. Many of the boys are almost unknown to her parents. Her parents feel that Janet is too young for this sort of life, that she should have more chaperonage and that hours should be

(*Continued on page 187*)

Book Reviews

Principles of Adolescent Psychology. By Edmund S. Conklin. Henry Holt and Company, 1935. 437 pp.

This is one of the most comprehensive expositions of the subject of adolescence that has come under my observation.

The author states that the volume represents his persistent effort to understand human nature, and as one reads it, one feels that he has diligently pursued all those leads that might contribute to his knowledge. He has, moreover, presented his findings in a remarkably unprejudiced way. One feels that he has been in close touch with the normal adolescent and the problems of his everyday life, and that he has undoubtedly been a wise counselor, not necessarily because of his psychological training, but because of his inherent wisdom. The book as a whole is uniformly sound. The two chapters on adolescent interests, amusements, and recreations, and the chapter on faults, misdemeanors, and delinquency are excellent examples of the clear thinking that permeates the book. It is encouraging to find the subject of adolescence presented in such a frank wholesome way, the abnormalities of this phase being left to the last chapter.

The book can be recommended enthusiastically to those interested in the subject of adolescence and particularly to teachers and those engaged in research activities in this particular field.

DOUGLAS A. THOM, M.D. *

The Road to Adolescence. By Joseph Garland, M.D. Harvard University Press, 1934. 293 pp.

Those who want guidance in dealing with children of school age will find this volume unusually helpful.

In the chapters on growth and physical care it gives complete and accurate information on the anatomy and care of the body and steers a reasonable middle course in matters of diet and nutrition, devoting some time to vitamins, energy requirements and loss of appetite. The chapters on sickness, vaccines and serums, and first aid contain a great deal of useful and well organized material which will help with the great question of when to call the doctor.

The role of the home in the development of the child, the question of schools, the value of the nursery school, the wisdom of coeducation at different ages, the adaptation of current methods to provide for the handicapped as well as the exceptional child, and criteria for selecting a camp, are some of the many interesting topics covered in the following chapters. There is also an excellent discussion of the education of the child with a reading or speech disability.

In the last chapter, starting with the premise that "each child must be considered as requiring laws unto himself, and conscientious parents to interpret them and put them into effect," the author discusses types of parents. He describes some of the ways in which parents themselves are sometimes responsible for their disciplinary difficulties with children, and suggests what they can do to make their discipline more constructive.

In suggesting a more thoughtful consideration of the child as a complete entity—a rapidly growing organism "animated and erratically directed by an immature and impressionable brain"—and in pointing out some of the steps by which parents may achieve this point of view, Dr. Garland has made a real contribution to our understanding of children and of ourselves.—S. B. C.

Nursery Education—Theory and Practice. By William E. Blatz, Dorothy Millichamp, and Margaret Fletcher. Morrow and Company, 1935. 365 pp.

Nursery school routines and practices and their theoretic basis—as developed in the St. George's School for Child Study of Toronto—are clearly set forth in this description of their own work by the school's staff. While specific theories and techniques differ considerably even among the best schools, this institution is sufficiently typical of scientific nursery education to give inquiring parents an adequate picture of what it may have to offer for their own children.

But many parents turn to such a book primarily as a source of help in developing their own educational procedures. There is much here that will be useful.

* Reprinted, with the permission of the author and the editors, from *Mental Hygiene* for January, 1936.

Serenity, understanding, consistency, and the minimum of interference with the child are as good objectives for the parent as for the teacher. Important basic principles—the child's sense of satisfaction as a primary requisite in habit formation; the advantages of motivation inherent in the situation itself; the child's need for freedom to experiment, and the formation of attitudes as the real objective in discipline—these may well be assimilated for home use.

There are, however, certain nursery school procedures—such as the insistence on a clean plate before dessert, or inevitable isolation for continued refusal to comply with routine—which though possibly safe in a group situation, present serious difficulties in the home. Where general application to a whole group lends it an impersonal objectivity, it may be possible to apply such discipline without injecting an element of personal conflict. But where an individual child and his own parent are concerned, this is almost impossible. Even in the school situation it is essential to take care that such discipline does not become too heavily centered on *conduct* and neglect *causes*.

Most parents will, of course, realize that not all group methods can be applied to the child in the home. What they can get from such a book as this and apply in the training of their own children is a clearer picture of the child's needs and the adult's responsibility in providing for them.—H. G. S.

Seven Psychologies. By Edna Heidbreder. The Century Psychology Series. Century Company, 1933. 450 pp.

The scientifically modest title of this volume hardly does its contents justice. It is not addressed to professional psychologists, but to interested laymen who are impressed by the fact that "psychology" includes many different schools of thought and wish to inquire further into their relationships and their various contributions.

Although the author devotes most of her study and analysis to the more or less formal schools represented by Titchener, William James, Angell and his colleagues at the University of Chicago, Watson, Woodworth and Hollingworth at Columbia, the Gestaltists, and Freud, she has done an equally noteworthy service in her three introductory chapters on the forerunners of scientific psychology. Starting not with psychology as we know it today but with metaphysics, she gives a history of this movement with reference to the philosophical problems which have demanded the development of this new science.

Psychology, the author points out, is a new science. Being new, it lacks authority; and too many psychologists have seemed to attempt to give it what it lacks by treating each advance as a "revelation." Through the ensuing melee the author traces a rhythm and a motif. Without injecting any personal beliefs into her discriminations, she points out, not what is true or false about each new effort but what in each has led inevitably to further interpretation or re-analysis.

H. S. B.

Organizations for Youth. By Elizabeth R. Pendry and Hugh Hartshorne. McGraw-Hill, 1935. 359 pp.

The authors of this book have studied and described some forty-odd nonsectarian organizations and movements of which the avowed aim or assumed by-product is character education for children and young people.

The history, organization, program, procedure, methods, and claims to success are set forth in each case, in many instances in the approximate words of the organization's own executives. The authors offer neither comment nor criticism. The preface plainly implies that they by no means accept all these procedures at their face value, but they formulate no standards which would help the reader to make his own evaluation. In fact there seems to be some danger that anyone not addicted to prefaces may assume from the text a tacit approval of objectives and procedures that are all too often questionable—the more so as they are largely described in the glowingly naive terms of their own adherents. In the absence of critical commentary, a more objective description of methods by the authors themselves would perhaps have better served their purpose.

Despite this limitation, the book is a convenient source of information for parents and group leaders, provided they bring to the task of evaluating its descriptions their most thoughtful discrimination—and several grains of salt.—H. G. S.

A Marriage Manual. By Hannah Stone, M.D. and Abraham Stone, M.D. Simon and Schuster, 1935. 334 pp.

Imagine the consulting room of a doctor trained in the modern school and free of narrow prejudices. To him comes a young couple eager to learn the details of their mutual responsibilities, ignorant of the steps that will make their new life a complete union.

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Books for Children

Humor and Nonsense: the Comics

Josette Frank

We all know that children—especially young children—love "funny books." But what we adults do not always know is which books children will find "funny." One of the most painful of human experiences is that of reading to a child a book which *we* think is amusing and which he *doesn't*. On the other hand, many a book or picture which our small child finds vastly humorous, amuses us not at all—perhaps even evokes a frown of disapproval. To bridge this gap in our appreciation we will have first to inquire into the nature of childish humor, and then to accept our findings with toleration.

In books for very young children there are, perhaps, two main sources of laughter: words—the sound of bizarre or alliterative words, regardless of their meaning; and swift, sudden, involuntary action, such as something (or someone) falling down or being pushed or whisked away. In the first of these categories, we see the perennial appeal of *Mother Goose* and other nursery jingles whose rhythmic word-sounds appeal even where their meaning is unintelligible. There is no need to legislate for or against *Mother Goose* in the nursery—she will hold her own against all comers no matter what sensible adults may think of her wit and morals. Even *Edward Lear's* nonsense verses may delight children at an age long before they can understand the content. The " 'satiable curiosity" of *The Elephant's Child* may not be as funny at six as it is at sixty, but the "great gray-green greasy Limpopo River," which flows through it, is funnier.

Then, too, children will accept the most utterly nonsensical happenings—they are not constrained by logic or non sequiturs. When Wanda Gag's *Millions of Cats* ate grass for their dinner some serious-minded adults found it hard to accept this strange bit of natural history. But not so the children—if they noticed it all, the unnaturalness of it only enhanced the fun. Familiar things gone askew can also be a source of amusement, as witness the very homely, housekeeping mishaps of the luckless peasant husband in *Gone is Gone*—a story that has, under one name or another, and in many languages, amused generations of children. Again the incongruity of animals doing human things evokes endless delight, and that is why the three books of *Babar* have made this beloved elephant a children's classic. It takes a somewhat more mature sense of the ridiculous, however, to enjoy *The Little Old Woman Who Used Her Head*—and the absurdities of her topsy-turvy reasoning.

Perhaps the type of childish humor which adults appreciate least—and children most—is a combination of the familiar with the utterly improbable. Dorothy Kunhardt's *Lucky Mrs. Ticklefeather* on her knees playing with blocks, and her policeman knight-errant finding a coat-hanger on a steamboat smoke-stack seems to adults just "silly"—but the young audience finds it hilariously funny.

Children, on the other hand, are just as surprised at what adults think is humorous. To many children *Alice in Wonderland* is either a strange adventure story, or a fairy tale; it rarely makes them laugh, and then not in the places we expect. That this is a masterpiece of humor may strike them at ten, or twelve, or perhaps never. And the fact that *Gulliver's Travels* is supposed to be a humorous book many children never discover until years after they have read it as sheer adventure. Even the inimitable humor of *Mary Poppins* sometimes takes adults unaware. To us it is the plight of poor, distracted Mrs. Banks and her household that is funny. But to children the most fun is having tea while floating beneath the ceiling or going through the social amenities while standing on their heads. In *Mary Poppins* children find delicious release from any constraint to be sensible or logical. And not the least of its joys is its very unpredictableness—no small boon to children whose daily lives, alas, are only too predictable!

But the humor which constitutes the most bridgeless gap between adults and children is the crude, even cruel comedy which goes by the name of "slap-stick." Why do children—*all* children—love the "funnies?" Adults may deplore them on perfectly proper grounds: they offend our aesthetic sense, they play up much that is crude and brutal in human nature, they assail our feeling for good language and good taste. Yet, however unacceptable they may be to adults, there are valid reasons for the appeal of the comic strips to children. Here something happens, and happens swiftly. It is usually something sudden, unexpected, and thoroughly unwelcome to someone. (Children can discount the pain of falling

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Science Contributes—

An Orthopedist's Advice on Flat-Feet in Children

A great many questions come to us from parents concerning the development and prevention of flat-feet in children. They ask such things as: Exactly what are flat-feet? How may they be harmful? How can parents detect signs of foot difficulty in children? Is there any relation between flat-feet and poor posture? What preventive measures—shoes, exercises, arch supports—can parents take? What kinds of shoes are best for normal children?

For the benefit of our readers, we asked these questions of a specialist in the field of orthopedic surgery and below is the answer to these questions, by Dr. Edgar M. Bick. Needless to say, there are differences of opinion in this field as there are in other branches of medicine. To present all of the conflicting opinions, might only lead to confusion. We are, therefore, presenting Dr. Bick's statement which has been carefully chosen as one opinion.

LAST week a young and anxious mother brought her fourteen-months-old baby to my office. The child had recently begun to walk, and much to mother's consternation, it walked with flat-feet. I agreed with the mother; the child was flat-footed, and would probably continue to show an apparently flattened arch until it was past eighteen or twenty months. Not until the muscles of its feet and legs were developed by the natural exercise of walking, would the arches present those contours which we recognize as normal.

This is true of all babies. Flat-foot only becomes a problem for treatment when it persists past the first two years, or when it appears again after the development of a normal arch. Before that it is a problem in prevention.

So called flat-foot is the end stage of faulty foot-mechanics. It is due to the inability of weakened muscles to maintain the feet in proper relationship to the legs. In its early stage, while the arch is collapsing, it is often called weak-foot. The cause of weak-foot or flat-foot in children is muscle weakness. This weakness, in turn, may be due to several causes, among them, malnutrition, mild rickets, lack of proper exercise, overfatigue or faulty footwear.

The effects of flat-feet, while not dramatic in their appearance, are manifold, insidious, and almost unlimited in their variety. They can be classified as local and general. Locally, weak feet cause pain in the feet, legs, thighs or lower back. Frequently, instead of actual pain, children complain of tired legs or tired feet. There may be a peculiar or awkward walk or gait, which, if not corrected, continues into adulthood. Later in life, deformities of the feet occur, such as hammer-toes, bunions, prominent and painful calluses, corns, ingrown toe-nails, or bony growths about the toes or heels. The effect of these painful foot conditions on the efficiency of an adult's work-day can be graphically described by anyone who suffers from them. I know of few conditions that can cause as much annoyance, depression, and personality havoc in an otherwise healthy adult, as painful feet. And most of these cases are the result of neglected foot weakness in childhood. The second result of weak feet in children is the general effect on the body functions. Normally the muscles which control posture are in such perfect balance that very little effort is required to maintain it. When the feet, which are the foundation stones of the skeleton, are not in correct position, the muscles "from the bottom up" must work harder to maintain efficient balance. This work, added to the average daily activity of a child, causes muscle strain, overfatigue, and then bad posture. Bad posture may lead to visceroptosis, or "dropped stomach," constipation and all its attendant ills. Even such apparently unrelated conditions as eye-strain and nervous irritability can in many cases be traced indirectly to weak feet. The general fatigue which follows flat-foot may aggravate the constitutional factor which caused it. An undernourished child will naturally lose appetite if constantly tired by the additional burden of faulty foot-work.

The care of a child's feet should be as important a part of his daily life as the care of his teeth, food, or clothing; for the prevention of flat-foot is far easier than its cure. It is my custom to consider every child as potentially flat-footed, especially if he lives in a city or town, and is being raised on hardwood floors and asphalt pavements. Beginning with his first shoe, which should be worn the moment

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In the Magazines

The Utilization of Play in the Construction of Healthy Mental Attitudes. By John Eisele Davis. Mental Hygiene, January, 1936.

The writer's experience with traditional group play —as a member of college teams, as a teacher of normal boys, and as physical director in an institution for the mentally ill—has convinced him that many participants were "rebuffed, thwarted and discouraged," and that unhealthy mental attitudes were fostered in both winners and losers. He believes that "play as conducted in the past must undergo many changes if it is to become, as it should be, a positive constructive influence for mental health," and he describes a mental hygiene technique for group games which has proved helpful in dealing both with normal boys and those with mental or emotional difficulties.

What Teachers Can Accomplish in Educating for Family Life. By Mildred Thurow Tate. Journal of Home Economics. February, 1936.

"Students cannot be remodeled by a course on the family or by the teacher's efforts to help them establish better family relationships"; but they can be helped toward "a better understanding of themselves as evolving personalities and functioning members of a family." They may gain a positive attitude toward family life, and standards by which to judge its strengths and weaknesses, as well as ability to determine "acceptable techniques for family living."

Education in Mexico. Progressive Education, February, 1936.

The entire issue is devoted to pictures and articles on Mexican education. It is an outgrowth of last summer's conference in Mexico City, where American educators studied the Mexican schools at first hand and exchanged educational views with Mexican leaders in this field.

Basic Health Requirements. By C. Anderson Aldrich, M.D. Parents' Magazine, February, 1936.

A child's school success is closely related to his health. Correction of specific disabilities, immunization against preventable disease, and adequate nutrition are of the utmost importance. What a child eats is more vital for health than how much, and nutrition should never be judged on the basis of physical measurements alone.

Camp—The Home of Today Plus. By Emily H. Welch. Camping Magazine, January, 1936.

A good camp has much to offer the child—trained leadership, perspective concerning his problems, companionship, an opportunity to learn new skills, and opportunities in which to try himself out among his own kind.

The Crippled Child. By Paul W. Giessler, Hygeia, November, 1935.

The methods of the Dowling School for Crippled Children are described in an article which stresses the importance of helping the child to use his full capabilities and of avoiding attitudes which will increase his dependency.

Can Your Children Concentrate? By Martha May Reynolds. Parents' Magazine, February, 1936.

Concentration, or its lack, is largely a question of interest, and it is to be expected that a child's ability to concentrate will vary with the material on which he is working. Where he has no ability to concentrate on anything, he may be in need of expert help. Otherwise the problem is one of exploring and capitalizing his real interests.

Directory of Psychiatric Clinics in the United States, 1936. Compiled by Mary Augusta Clark, National Committee for Mental Hygiene. Mental Hygiene, January, 1936.

A fifty-seven page classified list of available psychiatric clinical facilities for children and adults is presented with a foreword indicating the method of compilation and explaining certain terms and distinctions employed. It includes information on location, staff, and operating schedule of the clinics and on the number of patients treated.

News and Notes

All the Children

"All the Children," the annual report of the superintendent of schools for 1934-35, is a unique document in the history of public education in New York City. For here we have a school report which centers its attentions upon children and their needs and which sees administration, equipment, curricula, and even academic progress as *means*, and not ends in themselves. A large attractive booklet, profusely illustrated with pictures of children at work and play, and stressing throughout the need for redefinition of our educational aims, replaces the traditional drab pamphlet of statistical summaries.

There are more than 1,120,000 children and adolescents in our public day schools. It is perhaps natural that so huge an institution should have tended toward emphasizing the great impersonal machinery of administration. It is, therefore, all the more exhilarating to find those at its head re-examining educational philosophies and seeking for methods which will focus attention on the needs of the individual child.

Much has already been done toward solving the problems of seriously handicapped children. The home-bound, crippled, blind, deaf, and mentally retarded have already been singled out for specialized educational care. Less has been done toward capitalizing the talents of the gifted, although on the high school and junior high school level there has been considerable progress in this direction in recent years. The new high school of music and art, opened in 1935, is a notable added step in this direction.

For the great body of normal elementary school children, however, the problem of individualization is still unsolved. It is especially gratifying, therefore, to find in this report evidence that the educational authorities are attacking this aspect of public education. Much of the philosophy of progressive education has been adopted, and the excellent work of the *Committee of Eight on Individualization* holds out hope for the gradual translation of these ideas into general practice.

Progressive schools have been visited by hundreds of principals and school officials. Experimental classes have been set up in a considerable number of public schools. Demonstration schools are being established for in-service retraining of teachers. Mental testing, remedial coaching, hobby and special interest clubs, vocational and educational guidance services and similar devices are being extended. There is indicated a genuine desire for change in a liberal direction.

Problems of overcrowding, of financial pressure, of antiquated plant and equipment, of a permanent teaching force trained in the formal approach, make the adoption of progressive methods in our public schools a very difficult matter. But the recognition of and desire for those methods on the part of those in charge cannot help but act as a leaven and the establishment of experimental centers within the system is a promising force for growth.

The report should be widely read, especially by parents who will find in it a closer view and deeper insight into the school's problems and purposes.

Concerning Emergency Nursery Schools

Since their authorization in October, 1933, approximately fifty thousand children have been enrolled in sixteen hundred emergency nursery schools which exist under the FERA in forty-seven of the forty-eight states of the United States, the District of Columbia and Puerto Rico, according to a recent report. Through these nursery schools young children and their parents have derived many benefits. Children have found physical comfort and relief from the strain occasioned by overcrowded living conditions and worried adults. They have, day by day, learned health habits fundamental to wholesome living. They have had the opportunity to play with others of their own age, and to learn the social habits that come from such play. Parents have learned better ways of providing physical care for their children and of guiding their behavior. Many communities which heretofore knew little about nursery schools have seen the value of these services, and are already laying plans for making nursery schools a permanent institution in the community, since they have demonstrated in some measure their function as a social agency. In laying such plans

care needs to be taken that only the *best* of the emergency program is preserved, and that in building for the future there is kept in mind the standard of what a *good* nursery school really is, so that only the best is planned for any community.

Parent Education under Federal Auspices

In order to help strengthen the work of state parent education extension specialists and the many county agents who are called upon for guidance in problems of family life and parenthood, the National Council of Parent Education is entering into a cooperative program of parent education with the Extension Division of the United States Department of Agriculture. Lita Bane has been appointed to represent the Bureau of Home Economics and the National Council of Parent Education. She will study the parent education work now being carried on by the State Extension Services and other agencies, and will act as a "liaison officer" and correlator between the workers in various states and communities.

Forthcoming Conferences

Next year will mark the twenty-first anniversary of the foundation of the *New Education Fellowship*. In the first two weeks of August, 1936, the Fellowship's *Seventh World Conference* will be held at Cheltenham, England. The conference theme, "Education in a Free Society," has been chosen with a view to the needs of the present moment. The Fellowship has consistently taken its stand on freedom as a first principle and feels that "it is now time that it should consider freedom, not only in relation to the individual, but also in connection with the society of which the individual is a part." Among the main speakers will be the president of the conference, Sir Percy Nunn, to whom will fall the task of discussing the lessons of the past twenty-one years; Prof. Pierre Bovet, who will take as his theme, "Can Religious Education Make for Freedom and Peace"; Prof. Paul Langevin, who will talk on "Science and Freedom"; while Prof. Jean Piaget will discuss "The Formation of the Free Personality," and Mr. F. Clarke, "Democracy and Social Control."

The National Education Association of the United States will hold its next annual convention in Portland, Oregon, from June 28 to July 2, 1936. Democracy in Education, The Conservation of Youth, Moving Into New Frontiers, and International Friendliness are the topics announced for discussion.

The World Federation of Education Associations—of which the United States group is a charter member—has called its seventh biennial conference for August, 1937. The meetings will be held in Tokyo, Japan, under the special auspices of the *Japanese Education Association*.

"Relation of the Home to Character Formation" will be the general theme underlying the program of the *National Congress of Parents and Teachers* at its fortieth annual convention, May 11-15, in Milwaukee, Wisconsin. The Congress announces also the appointment of a new General Secretary, William H. Bristow, for some years director of the bureau of school curriculum for the Pennsylvania State Department of Education.

A Congress of workers in education for family life and parenthood is planned by the *National Council of Parent Education*—to be held in Chicago in connection with its regular biennial meeting, November 11-14, 1936. (Program to be announced.)

The *American Physical Education Association* will devote its forty-first annual convention to discussion of "Physical Education and the Enrichment of Living." The meetings will be held in St. Louis, Missouri, April 15-18, 1936.

Research in Personality Development

If society is to make any real progress in crime prevention and social adjustment, studies of childhood must be based on the interplay of all the forces affecting the child, physical, mental, emotional, and sociological. For only by such a study will it ever be possible to determine the origin and development of character traits. Because the child is not an isolated unity but is surrounded by an immediate environment, the family, and then by a larger environment, the world, it is necessary to accumulate accurate data not only regarding the child himself but also regarding the adults surrounding him and the environmental and sociological conditions. The present rapid change in the latter adds to the difficulty of research work.

Such a study of child development—equally concerned with psychological, physical, and environmental factors—has recently been undertaken at the New York Infirmary for Women and Children, by a group of physicians, nurses, and social workers under the Works Progress Administration and sponsored by Commissioner John L. Rice of the New York City Department of Health. The work is directed by Dr. Margaret E. Fries, consulting pedia-

trician to the Infirmary. The study begins with the expectant mother at about the fourth month of pregnancy, and is planned to follow the child through adolescence. It has been found that mothers welcome this attention as soon as they understand that its purpose is to help them and their children. Nurses make regular calls on them before the child is born, and keep record of their surroundings and of the influences affecting them so far as these can be learned.

Another line of study is carried on in the delivery room. The nurse who has been visiting the woman during her pregnancy and a physician from the study are present during the birth of the child, and notes are made of the type of the delivery, its duration, the mother's attitude, etc. All these factors have their bearing on the future development of the child.

The next phase of the study deals with the newborn infant during his ten-day stay in the hospital nursery. Particular attention is given to the readiness with which the baby nurses, how he behaves if he is thwarted and unable to obtain milk, how well and how long he sleeps, and his reactions to pain. When the child is taken home, a physician and a nurse visit him at frequent intervals, and a further opportunity for both physical and psychological observation is given in the Well Baby Clinic to which the parents are urged to bring the baby at regular intervals. During this period the influence of habit training is studied to determine its effect on character. A study also is made of the interplay of emotional and motor development; the latter may be retarded by states of anxiety.

From the Well Baby Clinic the child graduates into the Well Children's Clinic. Advantage is taken of these various contacts with the mother to educate her in the psychological, as well as physical, care of the child. The various psychological traits of the mother are quickly reflected in their effect on the child, and when this effect is undesirable, an attempt is made to give the mother psychiatric help. Insight into the child's conduct is aided by observation of the child in play in a social group, and for this reason a group play hour was organized. This is conducted by an experienced kindergartner and observations and records are kept by a case worker. To the trained observer, a child's adjustment to a person in authority is significant not only in throwing light upon this particular relationship but also upon the parent-child relationship, factors of which, the psychoanalysis of children has shown, are transferred from the family circle to the outside environment. Similarly, his relationship with brothers and sisters is reflected in the child's attitude toward his playmates in school and on the street. For these reasons there is much to be learned about his family relationships from his behavior in a play group. It also gives some indication of what may be expected in the later school situation and in future social contacts.

Although the play group was begun only to give further insight into the child's behavior, it has proved of definite therapeutic value. It also has been a definite incentive for the mothers to return to the clinic regularly for follow-up work. The mothers gather to wait for the doctor while the children are at play. This weekly meeting with other mothers has been a marked asset in helping each mother to realize that others as well as herself are seeking aid for their children's emotional development as well as for their physical health. By gradually working toward an all-round viewing of the child's life, and by emphasizing the interrelationships of all its factors, it is hoped that this study will contribute to our understanding of personality development.

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Suggestions for Study

(*Continued from page 179*)

earlier, yet they dread taking any steps which might jeopardize their daughter's popularity. What can they do?

FOR FURTHER READING

THE MANAGEMENT OF YOUNG CHILDREN
By Wm. E. Blatz and Helen Bott. *Morrow.* *354 pp.* *1930*

OUR CHILDREN: A HANDBOOK FOR PARENTS
Ed. by Dorothy Canfield Fisher and Sidonie M. Gruenberg.
Section II—The Child at Home.
Viking. *348 pp.* *1932*

YOUR CHILD TODAY AND TOMORROW
By Sidonie M. Gruenberg. *Blue Ribbon Books, 4th ed.* *255 pp.* *1934*
Chapter I—You and Your Child.
Chapter II—The First Great Law.
Chapter IV—Punishment and Rewards.

PARENTS' QUESTIONS
By Staff Members of the Child Study Association.
Harper's. *312 pp.* *1936*
Chapter III—Discipline and Authority.

BUILDING PERSONALITY
By A. Gordon Melvin. *John Day.* *303 pp.* *1934*
Chapter XI—Self-Directing Personality.

MAGAZINES AND PAMPHLETS

FREEDOM AND DISCIPLINE
By Adolf Meyer. Progressive Education Magazine. *July, 1928*

INDIVIDUAL DIFFERENCES
DISCIPLINARY DEVICES—REWARDS
DISCIPLINARY DEVICES—PUNISHMENT
Child Study Association

Authority and the Modern Parent

(*Continued from page 165*)

child learns essential lessons in human relationships and values. Such experiences combine with his home background to make the light and shade against which he must clarify his own criteria of worth and of conduct.

It is not in our didactic teachings, not in our *do's* and *don'ts* nor in any fine balancing of rewards and punishments, that our discipline resides. Rather it is in our day-by-day living with our children, in the way we share with them our experiences and our thinking, our pleasures and our hopes, even some of our disappointments, as they grow old enough and mature enough to see in longer range perspective. How we arrive at certain decisions, how we balance values in meeting situations and making choices—these will be more effective guides to our children than any preachment, any precept, any disciplinary devices.

We often see striking pictures of families that tell the story. In one family the visible disciplinary control is crude and untaught, all the best "rules" are broken or unnoticed; yet the children come through with a fine and wholesome relationship with one another and with their parents, because there has been real warmth and affection, even in their dissensions. In another family all the "correct" procedures are known and followed. Each situation is met with a calm analysis and studied approach that leaves the children cold, confused, resentful—in spite of the fact that only kind, controlled words have been said. It may be trite to repeat, but we do need to realize anew that readiness for devotion and sacrifice, for honest consideration and helpfulness, are the very foundations of family life, the cornerstone of all human disciplines.

Whether we like it or not, parents of today have to face the issue of authority anew and in their own families, on the basis of new insight not only into children but into themselves. There are many who, perhaps justly, regret that we have lost the backing of tradition. But since we have, we must accept our personal responsibility, administering parental authority as wisely as we can. The concept of authority which we give our children will not only color their relationships in the world as they find it now but will also provide the starting-point, perhaps even the point of departure, for adjusting to a changing way of life.

In the past parents had no choice but to interpret the prevailing ideas of authority; more recently a whole generation had the comfort of revolting against it. Today we, as parents, no longer able to rely on either of these patterns, are challenged to construct a workable basis out of our own beliefs; and as we find these valid and satisfying, we will find, too, that they will prove helpful to the children for whom we are responsible.

Book Reviews

(*Continued from page 181*)

Questions regarding the marriage relationship are asked by each in turn; the answers freely, honestly, and simply stated—replies that never evade and are always easily understood. If you can picture this scene you have an excellent bird's-eye view of this book. By giving the essential information in dialogue form the authors stress the factor of individuality as the important aspect of sex conduct.

Since the book is addressed to young married people or those about to be married, the techniques of the sexual relationship and of scientific contraception are discussed in detail. The fundamental premise is stated and restated throughout—a successful marriage is based upon intelligent understanding of the biologic functions involved.

The value of such a book for parents and social workers as well as young married people is obvious. It presents in unusually simple form authentic information which it is the right of every young couple to possess.—K. S. V.

A Story of a Child Study Group. By Jean Schick Grossman. Child Study Association, 1936. (Second printing). 33 pp.

Leaders are increasingly aware of the need to interpret parent education in the simplest terms, so that it can be made really helpful to parents with a limited educational background. But the difficulties have sometimes seemed insuperable. This pamphlet, which records fifteen sessions with one settlement house mother's study group, illustrates one method which has met many of these difficulties. In this and other groups, which have been carried on over a long period by the Summer Play Schools Committee of the Child Study Association, the mothers are not *taught*, in the sense of receiving information to accept or reject; but they *learn*, through active participation in guided discussion which brings their own

emotional attitudes to the surface for examination and possible redirection. Through discussion of their own perplexities, they are given an opportunity, as dignified adults, to see their own very real problems in the light of the wider experience that we call "parent education."

Jessie I. Lummis, parent education specialist of the FERA says of this pamphlet, "Several of our leaders have found 'The Story of a Child Study Group' so suggestive that we should like to send it to all our supervisors." Similar expressions of appreciation have come from Dr. Lois Meek, Mabel Ellis, Mary Swain Routzahn, Eleanor T. Glueck, Patty S. Hill, Ralph Bridgman, May Pardee Youtz, and many other leaders in related fields.—H. G. S.

Books for Children

(*Continued from page 182*)

or being hit, pinched, kicked, or bitten much more readily than adults can!) Furthermore, in the comics somebody usually does something which the young reader is himself forbidden to do—and swift retribution follows. It may be that the child reader here experiences vicariously both the pleasure of transgressing and the expiation of his guilt feelings via the pictured culprit who is punished.

We need not fear the damaging effects of these assaults upon our children's taste and morality. Character does not develop over-night; manners and morals are not so lightly made. Standards of taste and appreciation are fostered not by casual contamination, but by the root soil in which they grow. It is parents who, in the long run and in the deepest sense, set these standards.

We can safely let the children laugh at what they will, without apology or constraint. But along with the amusement they find for themselves we will want to introduce them to sources of merriment which will outlive and outrank these in their appreciation. Much of the old-fashioned humor of our own childhood still appeals to children: *Peterkin Papers,* some of Mark Twain, and the inimitable yarns of Frank Stockton. But there are also many newer ones, less sanctified by time and literary acceptance, but laughter-provoking nevertheless: For younger children there are the Milne stories and verses, Walter Brooke's serio-comic animals in *To and Again,* and the jolly doings of Mr. Nip and Mr. Tuck in Caroline Emerson's *Hat-Tub Tale.* Somewhat older children will delight in the quaint humor of *Dr. Doolittle's* many adventures, or the strange capers of *Pogo the Circus Horse.* And for more mature young people who take their humor a bit seriously, there are the Farjeons' nonsense verses of *Kings and Queens,* of *Heroes and Heroines,* and the Benets' witty *Book of Americans.*

But however keenly we may wish to cultivate our children's taste for the best in humor, as in other literature, we will have to be patient. Good taste develops slowly, and through successive stages. The enjoyment of the crude is one of the stages through which the child comes to more mature and discriminating appreciations. The very "low" nature of the comic-strip characters and their language may be, in a sense, a safety valve, affording needed relief from the refining pressures imposed by adults whose standards are still too high for children's comfort.

Fun in Bed for Children. Junior Fun in Bed. Edited by Virginia Kirkus and Frank Scully. Simon and Schuster, 1935. 137 pp. and 182 pp.

Sick-a-bed children, particularly those who have reached the almost-well-again stage, have an insatiable need for things to do with hands and head. These two books, patterned after their Senior companion-volumes, offer a variety of short, not too exacting occupations perfectly suited to this need: puzzles and riddles, games, suggestions of things to make with available materials, and a few short stories and bits of verse. The first book is intended for children from six to ten, the second for boys and girls from ten to thirteen. Certainly both will be welcomed no less by the young invalid in need of entertainment than by his mother-nurse-entertainer.

J. F.

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Science Contributes

(*Continued from page 183*)

walking starts, the heel is raised one-eighth of an inch on the inner border. This is continued through childhood. The choice of a child's shoe is today a simple matter. The reputable manufacturers have cooperated with orthopedic surgeons to the best of their ability and, as a result, it may be safely said that a child's shoe sold by any reputable shoe store in the community will be built on an orthopedic last. This last is so constructed that the inner line of the toe-cap is perfectly straight, and the toe-cap is large enough to permit freedom of action within the shoe. If the heel is not already "wedged," or elevated on its inner border, this should be done. Obviously, the shoe must be properly fitted—neither too short nor too long; neither too narrow, nor too wide. The competence of the shoe-fitter and his reputation in your community is the best guarantee for this service.

Barefoot walking, or the use of sneakers is an excellent preventative, *only* when the child is running about on turf or dirt roads. It is decidedly harmful on hardwood floors and town pavements. Sneakers should be used only for those special games in which they are required; never for general play.

Of equal importance is the choice of socks or stockings. Short hose can be as damaging as short or tight shoes. This is seldom thought of by the mother, but it must be kept constantly in mind. A pair of socks sufficiently large at the time of purchase may be quite small after the fourth washing. The toe-cap of the hose must always extend beyond the toes of the feet by a comfortable margin.

The question of high or low shoes for children is constantly brought up. Briefly and directly, the following is the advice I always offer. Until the child is three or four, I recommend high shoes, simply because they remain more firmly attached to the small pliable foot. After that, there is no difference at all between the efficiency of a high or low shoe. Either one is equally effective, and neither presents any real advantage over the other. For various minor reasons, however, I prefer low shoes for children over four.

The early signs of weak-foot are fairly easy to determine. The child walks either toeing in, or toeing out. Both represent different phases of the

(*Continued on page 192*)

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Science Contributes

(*Continued from page 190*)

same condition. Normally the toes should be pointed either straight ahead, or turned out not more than about ten degrees from a straight line. An arch which looks well formed when the child is off its feet, but collapses when the child stands, is another sign of weakness. Shoe heels that are run down on the inner border are a further indication. The child's pediatrician can always confirm the diagnosis. It should not be necessary for the normal child to consult an orthopedic surgeon, if the attending pediatrician is well trained and competent. When, in spite of preventive care such as has been described, flat-foot or poor posture is diagnosed, an orthopedic surgeon should be consulted at the earliest opportunity.

Flat-foot in children is entirely curable, but it takes patience and time. There is no quick panacea. Corrective shoes can prevent its progress, but cannot cure or improve a well developed case. This can only be done by properly taught games or exercises. The use of corrective shoes (or arch supports, which some orthopedists prefer), is mandatory during the period in which exercises are carried out.

Flat-foot is another of those conditions brought about by the unavoidable artificialities of civilization. It will not take care of itself. It cannot be outgrown. Tired or painful legs in a child, always indicate trouble. There is no such thing as "growing pains." Growth is a normal function of the human body. When it hurts, or causes undue fatigue, it is not functioning normally.

EDGAR M. BICK

News and Notes

(*Continued from page 187*)

What Does American Youth Want To Discuss?

To get a wider view of Youth's opinion on the subjects which young people think should be considered in public forums, particularly in forum demonstration centers sponsored by the Federal Office of Education, Commissioner Studebaker invited replies from a large number of young leaders throughout the country—including college editors, young labor leaders, young farm leaders, and presidents of Junior Chambers of Commerce. More than a hundred subjects were suggested at a Conference on Public Forums attended by the young leaders of large youth organizations—including such topics as: can business solve the unemployment problem; what is sound money; should anti-democratic groups be given their constitutional right to advocate their programs to abolish democracy; and how can youth act effectively against war?

A Remedial Reading Project

Reading difficulty resulting from emotional conflict and causing in turn further conflict and behavior problems is a vicious circle all too familiar to educators.

A challenging article by Alice E. Hinkley and Virginia Wise Marx, in the February, 1936, issue of the *Visiting Teachers' Bulletin* describes a remedial reading project, set up by the Westchester County Children's Association, White Plains, New York, as the result of its efforts to assist some individual children whose difficulties had finally brought them into open conflict with school authorities and the law.

Careful diagnostic tests, individual coaching by volunteer teachers trained and supervised by experts, an approach calculated to build up the confidence of the child, and the preparation of reading material related to his individual interests, have shown markedly successful results with these experimental cases. In order to reach a larger number of children and to initiate a plan for remedial work which the schools may consider practicable, plans are now under way for further experiments in *group* coaching.

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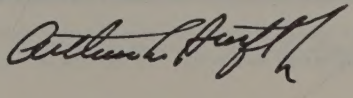
The Editors' Page

FEAR is in ourselves, not in our environment. The things that lead to fear are not for everyone the same. What frightens me into inaction may rouse in my neighbor the joy of conflict. The accidents of life, and more particularly of its earliest years, give to some kinds of experience the quality of terror. The commonest and most overwhelming of fears comes with the threat or actuality of lost security. This has always been true. The insecurity of the depression and of its accompanying moral upheaval has affected us all. Through it many have found unexpected inner resources of courage and strength. But some have been made terribly afraid.

THE fears of children are not always or usually of their own creation; rather are they the vivid response to adult emotion. If, when the thunder crashes, mother screams or trembles, the little one finds thunder terrifying. Both fear and courage are a social heritage that may be handed down through many generations.

OUR greatest terrors feed on ignorance of the danger that confronts us. The invisible foe, the unknown menace fill the heart with dread. Therefore, knowledge helps to drive out fear. And though today we live in a time of insecurity, we assuredly know more than ever man has known before—more about our world and the Universe around it, more about man and the Universe within. We have new reason to take courage. We adults must face our fears, know them for what they are, and in that knowledge find new poise and strength. Then we shall be better able to help our children face and conquer the fears already theirs.

BUT who is sufficient for these things? In the whole range of man's experience there has been found no abiding sense of security short of a daring faith in some universal meaning and plan which enfold our little planet with all its teeming life. There is no other security against the numbing fear that all man's striving must end in blank futility. We build a bulwark against childhood's fears who are able to give to children our own assurance that life has ultimate meaning.



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FEAR—AND FEARS—IN CHILDHOOD

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